

SPIRITUAL SCIENCE

Part I

Evolution of the Human Soul

Part II

Universal Principles for a Universal Religion

By

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PREFACE

It was originally intended by the author to publish the two parts of this book on abstruse philosophical topics as two separate volumes since they deal with entirely different subjects. But it has been decided to publish both together in one volume as that would reduce the cost of publication. Although the discussions are on various topics having spiritual significance they are aimed at two most important branches of attainments in spiritual evolution for the individual as well as for the society. The first part deals with the subject of evolution for the individual soul and the second part deals with the subject of the evolution of each faith and religion to a state where it can accept universal principles for a universal religion so as to make a renaissance resulting in harmony between different faiths and religions.

Both these volumes have been prepared for a series of publications as dictated by a Divinity which declares that the same divinity appeared as Swami Vivekananda more than hundred years ago to carry out certain duties entrusted to him by the Lord of the Universe. Swami Vivekananda had an idea to bring out these publications in those days, but he could not carry out the wish as he was called back by divine ordination. The Swamiji's wish has to be fulfilled through divine ordination as his advent was to bring out such a renaissance as was lived and taught by that wonderful Divinity called Sri Ramakrishna. It is well known that Sri Ramakrishna brought the Swamiji from the highest plane of divinity to associate with Him in His divine play on this plane of earth. Sri Ramakrishna made experiments in every faith and religion and proved that the essence of all faiths and religions is that there is something existing beyond all these phenomena of the universes and that something is called by various names by the followers of different faiths and religions. It was left to the Swamiji to declare before the Parliament of religions of this world that all religions are true and they are to lead human souls towards a state beyond the miserable state of death and birth. The Swamiji carried on the work entrusted by Sri Ramakrishna and left the arena of activities. While in a human body he could not carry out this work as desired by him.

It is again by divine ordination that he has selected this medium of an uneducated man as the author through whom these books and even this preface are being brought out through dictation. There is a secret to be disclosed in this connection. We know that humanity at large speak various languages all over the world. God is one for all and yet He understands all these languages and expressions of all human beings through different languages. God is absolute divinity and sublime state of consciousness. All vibrations and modifications of individual consciousness will reach God who is having cosmic state of consciousness. Similarly all vibrations and modifications in the consciousness of divine beings will make similar vibrations and modifications in the consciousness of the medium and that person will hear words and sentences in the languages known to him. In the present case this author is not highly educated in English language and he has no knowledge of material science at all. Swamiji's dictation is heard by the author in the author's own style of English only. Swamiji also did not know much about material science in those days. In the glory of the Lord Swamiji is getting revelations in material science also now and he has managed to dictate these books and get them published as desired. One more book in conversational style to amplify some of the points mentioned in the present volume is also written and kept ready. It will be published separately.

Author

Introduction

This is a treatise on an absolutely philosophical subject of a very abstruse nature. This is the essence of all Vedas and Upanishads and this is the teaching that can be learnt from all religious scriptures. The only aim of religion is God-realisation. To attain that realisation is the purpose of the teachings given in this book. In what all ways this aim can be achieved is the quest of every religious minded man. This question has been fully discussed and various types of realisations and various methods for the attainment of those realisations are given in this book. This is in fact scientific study made in the line of Sadhanas (spiritual practices) and the study is somewhat complete in itself. No other scriptures are needed to supplement the teachings or the principles expounded in this treatise. Although a small book, this contains all the needed facts and gives full descriptions about the path and the goal of spiritual life. What is described in this book gives the essence of all kinds of sadhanas and the goal is given with vivid perception and knowledge.

What is needed now is a clear grasp of the nature of the life of man in this world. It proceeds from some unknown source and passes on to an unknown destination. In the middle, man enjoys some kind of cinema of a vivid nature. This cinema has been going on since time immemorial and yet he is not satisfied with it. There is no end to his wants and desires and he is immersed in some such ocean of wants. In the midst of all these, suddenly he closes his eyes and everything is lost to him. Others who were his kith and kin mourn for him for some time and gradually the memory about him also fades away. This has been going on for ever in this world. Among the thousands one will be of a different type. He will be always in search of something permanent and beyond our senses. He will be in search of something permanent behind this fleeting nature. This is the real perspective of this world that we see around us. We are not patient enough to study or to think deeply about all these, about what may take place the next moment. Those whom we are seeing now are not seen the next moment. All disappear behind some veil and new ones come before us. Yet we do not think that we are also to follow them. We think that we will be here eternally. In a moment we also will disappear into the same arena and our play will be over. In such a fleeting world we have to think deeper and deeper about the truth of our existence. Are we really existing or not is a matter to be thought about.

Again another thought comes to the mind of the writer. That this life will be over and the man will end thereby, is the belief of some people. Some others think that there will be the life-force spreading through posterity. Then, some others think of a departed soul and that that soul will have different experiences in various planes. It is really wonderful to think of all these. We are not going to discuss these problems here. We simply state that life will not end here and that the soul will go to different planes after death and again will be born in this world. The karmas (actions) of every Jeeva (individual soul) must bear fruits. Each one must reap what he has sown. This is our conception about life. In this fleeting life there is one principle underlying as unfleeting. This is what we call Truth or God; Atman or Brahman. To attain that, is the end and aim of human life. To reach that permanent thing or state is the purpose behind all religions and philosophies.

Now we have made a general survey of man's life in this world. We will now go on with another study, that of the secret of the soul of man. It is not perishable and it is not going to be ruined by the extinction of the body of man. We shall give here a summary of the results of the study of the human soul in a vivid manner. Is there a soul existing in a human being is a question to be answered before proceeding with the discussion. We are living by the influence of some power. It may be called Brahman, God or Atman. Some say that life-force is the cause of life. We agree with that statement so far as it goes, but we add that the basis on which this life-force is existing is the soul. Breathing alone does not constitute life. There is something existing behind and causing breathing, hearing, smelling and other activities of the senses and organs. That cannot be mind or intellect. The source of all these manifested powers is Atman. This Atman is working in every individual as Jeeva and this is undergoing birth and death according to one's own Karma.

There is Brahman above all planes of existence. Cosmos full of relative existence is also felt and experienced. Brahman is being manifested as Jeeva(individual soul) and the Jagath(material universe). Then again there is the Lord of the Universe who is only Brahman itself in a manifested form. This is what is to be proved before this world. We are trying to explain it in such a way that these things can be understood as clearly as possible. The essence of this book is the essence of the teachings of all religions of this world. God or Brahman is existence, knowledge and Bliss absolute. The essence of the teachings of all religions is that state. All these teachings are to give us knowledge about that state. The aim of all faiths and practices is to lead us to that absolute state. We shall try to give in this small book details as to what these teachings are. In short, the only underlying principle in all these, is God or Brahman. To attain that, is the purpose of all religions and faiths. That alone is the use of all methods of Sadhanas(spiritual practices). Now we have given in a nutshell the basis and aim of all those teachings. The only way out of this material life and its entanglements lies through the practice of the Sadhanas prescribed in those teachings. To describe the method of Sadhanas in a practical shape is the main object of this publication.

Let us consider about our aim in life. In general we see that all want to be happy, all want to be joyful always. Some want others also to be happy. But there are some others who are jealous of the happiness of others. That is due to their bad Samskaras(past impressions in the mind), that is due to the inferior character of their minds leading to future miseries. When they see others in a good position they will be in a puzzled state and they will feel unbearable misery in others' happiness. Such people there are on earth. We see that they are miserable in their own minds and they are not to be blamed. According to their past actions they are driven to that state by Niyati(ordaining power). When the time comes they will be turned to the right path.

We have stated above that we will close our eyes at any moment and go to some unknown destination. Unthinkable misery may be our experience there. The only way to escape misery is to be free from birth and death. That state is attainable through these kinds of practices. Those who want to be free from birth and death have to be interested in these abstruse philosophies. Such people may through this book attentively and study the method of Sadhanas mentioned in it. They may be followers of any religion, sect or political party or even Nihilism, but if they can practice these Sadhanas, with whatever ideas or ideals they hold as the highest or whatever God or Godhood they follow as the object of their meditation, they are sure to attain the absolute state beyond birth and death. They may call that state cosmic consciousness or Truth Eternal or whatever they like. To lead mankind to that state where there will be no death or birth or misery and where there will be eternal bliss is the purpose of this publication.

Now a word about the author also has to be said in this introduction. By the influence of some divine power this person has been having a kind of constant trance since some months. He has noted down what all things he heard in that trance from a power that calls itself Swami Vivekananda who awakened the whole world with Vedantic ideas, about seventy years ago. All these were heard as Anahatha Dhwani(voice heard within heart) in the trance which he has been having constantly. The Swamiji has said that he could not bring out all these ideas in a systematic form during his lifetime as it was very short. So he has selected this person as his medium to bring out these abstruse ideas before this world of material science in a scientific manner. The author will feel gratified if this book is found to be of some benefit to the reader.

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SPIRITUAL SCIENCE

PART I

EVOLUTION OF THE HUMAN SOUL

CHAPTER I

BRAHMAN OR ANANDA JYOTHIS

We are beginning with the description of an abstruse subject—a plane of existence beyond all our conceptions—beyond human mind and intellect. Yet we have to deal with the topic in some way, as such a state or plane is the basis of everything visible and invisible. It is said in the Vedas that there was nothingness in the beginning from which all these became manifested. Swami Vivekananda has quoted this Vedic declaration and given his own explanation in one of his writings. That is certainly the only possible way to know the meaning of Vedic declarations as those Vedic Manthras are of wonderful origin. Great seers of truth heard these Manthras (sacred syllables) in a divine manner in their Bhavasamadhi or in a wonderful state called trance. In this connection we have to state something about the state of

trance before we proceed with the subject matter of this chapter.

All living beings will have the experience of different moods, getting possessed by anger, sorrow or unusual joy. At that time we really feel as if something unknown and unknowable enters our being and vibrates in a wonderful manner overpowering our mind and consciousness. We then really feel, speak and act involuntarily, and as directed by that power. Likewise during divine trance, something divine enters our being and our consciousness is overpowered by that something divine. It is to be understood clearly that it is not like the state of being possessed by the spirit of a dead man or that of divine origin. When one is possessed by such a spirit, he will be of the nature of that spirit only. It will not be constant in any way. But, divine trance will be constant in some cases. Not only that, the possession by the spirit will make the man extremely fatigued. Divine trance will on the other hand give one great strength of mind and the body will remain as it is. In the case of constant trance the body also will become divine in course of time. Sri Ramakrishna had such a state of constant trance all through his life although it was manifested vividly in certain periods of His life only. His state of divine trance was so constant that His

body also became entirely changed. Buddha, Christ, Mohammed Nabi, Sri Chaithanya and many others had trances of a divine nature. All Jeevas (individual souls) get such a state at the last moment according to the nature of their Karmas (actions). Some get trances of a divine nature and they go to higher planes of divinity. Some others get trances of a worldly nature and they become Prethas (evil spirits) and Pitrus (good spirits). Yet others get a trance of celestial happiness and they go to the plane of Devas (celestial beings) and enjoy celestial happiness there. Any way as long as individual souls remain in those planes they will have constant trances of the state or nature of those planes and when they take birth on this earth, earthly consciousness will manifest itself. In fact that is also a trance.

In ancient days great sages had some kinds of divine trances due to their Sadhanas (spiritual practices) of a very divine nature. In those states of trance, they used to hear divine voices internally and externally. Internal Nada (voice) is called Anahatha Dhvani. That is voice heard within the space of the heart or just above Anahatha Chakra (plexus conceived by Yogis) that is situated inside the middle of the chest within the body. External voice is heard as spoken by others just

near our head. The language of those days in India was undeveloped and was a peculiar kind of Sanskrit. We know that Vedic Sanskrit is not so well developed like the Sanskrit of the Pauranic age (epic age) or of this day. Any way, the voice heard by those Rishis (sages) was in the Sanskrit of those days and they have noted it down or learnt it byheart and that is the literature called the Vedas. Innumerable sages heard those voices, mostly in Sanskrit verses and in the form of Manthras (sacred syllables) and all these together are known as Vedas. Vyasa made some kind of divisions in the Vedas of those days and probably others also might have made changes and divisions. We have got Vedic literature in this manner. As they are heard as stated above they are called SRUTHIS. It is to be noted here that these Sruthis are heard from divine powers who reside in Vaikunta or Brahmaloaka (plane of God-consciousness). Being an unfamiliar language of a peculiar order it became essential to have a science of its own to understand the sense of such Manthras (sacred syllables). Unless one knows this science one may not be able to grasp the meaning of the Manthras properly. Yet different Acharyas (preceptors) have interpreted these Manthras in their own ways, either by explaining properly or even by twisting the text in their

own manner to suit their purposes. Swami Vivekananda also has interpreted in his own way and we are following that interpretation in this work.

The sense of the Manthra quoted by Swami Vivekananda is that there was nothingness in the beginning. We do not agree with the statement that there is a beginning for this cosmos. It is existing in eternity. We have to make out some sense from this statement as it is a Vedic declaration. In Swami Vivekananda's view the sense of this declaration is that the cosmos and all that is in it are originated from the state of nothingness or Ananda Jyothis (light of bliss) which is Brahman itself. Lord Buddha declared after His realization of Buddhahood that there is nothing in the highest state. That is in fact a wrong expression of His experience in that exalted state. We have the experience of the most wonderful thunderbolt and lightning of a unique nature at times. Immediately we get puzzled and our eyes get dazzled. Likewise Lord Buddha might have lost the sight of His consciousness in that exalted experience and declared that the state is nothingness. Really it is a wonderful divine light of which we can know nothing. It is not darkness or light in the ordinary sense. It is the state of Ananda Jyothis (light of bliss) and it is Brahman.

Certainly Lord Buddha had reached Brahman only. This Brahman is the source of source of everything. From this highest plane of light of bliss all visible and invisible universes have become manifested. This is the highest plane which we call Brahman.

In this Brahman, there is no vibration at all. It is self-existent and free of all changes. It is the summum bonum of everything. It is to be treated as the basis of all these visible and invisible universes. Everything exists in it and again disappears into it. It is really the basis of our own being. Each individual has a Jeeva (soul) originated from the same Brahman. All Jeevas are originated from Brahman and they are to disappear into Brahman only when they attain Mukthi (liberation) at last. Now we understand that this Brahman is the basis of all these. This oneness is the essence of all religions. This unity in all diversities is the underlying principle of all these manifestations. The basis of all sorts of theories dealt with in this book is this Brahman or the light of joy only. It may be surprising to know that the essence of even the dualistic faiths is the unity in oneness. There is one God for all the dualists and that God is the source of all other things known and unknown. This God is formless

and that is Brahman. All Gods, all Jeevas and all Brahmandas (universes) are from this state of Brahman only and it is the essence of divine knowledge and joy. It is existence, knowledge and bliss absolute.

We are dealing with a state that is beyond all our conceptions. There is no form or vibration, quality or quantity or time, space and causation there. So it is called nothingness. Yet, that nothingness is light divine and unspeakable joy. Our mind or Buddhi (intellect) cannot reach that state and it is impossible to describe what it is. Such an incomprehensible principle is the basis of everything. A vague knowledge of this state is necessary to know something about the origin and development of this universe. This unique principle is what we call Brahman. Eternal stillness in divinity is reigning there always. No one can say how this Brahman beyond all vibrations became vibrant in the lower stage. But it is true that the same Brahman became vibrant in the lower stage and that stage is called *Chit Jyothi Mandala* (Plane of light of knowledge). In the highest Brahman, vibration originates at this stage due to its own will.

Brahman, the source of source of everything is the ultimate goal of all Jeevas (individual souls).

That is the highest of the highest and that is what we are to reach after passing through all other states. That Brahman is what we are in search of. That Brahman is our all in all. That is our Atman and that is the light of light. Brahman is the fundamental principle underlying all philosophies of all religions. Personal and impersonal Gods of all religions and all individual souls are from this Brahman and they will disappear into Brahman and Brahman alone.

The vibrant state of this highest plane of Spirit Divine is called *Para Sakthi* and that Divinity exists in Chit Jyothi Mandala mentioned above. Brahman (Spirit Divine) exists beyond all vibrations and mild vibration originates in the plane below that, where spirit appears as *Moola Prakrithi* (Neutron). Spirit Divine combined with neutron is the state of Para Sakthi. This state is the beginning of the fully vibrant state of spirit and matter called *Chit Sakthi Mandala* (plane of light of lightning or electronic plane). This is the state of *Suguna Brahman* or vibrant state of Spirit Divine and this state is called *Vidyunmandala* (plane of light of lightning) by ancient sages. Para Sakthi or the manifested state of Divinity is the wonderful glory of Spirit Divine and it is the essence of knowledge, bliss and power. Divine power called *Chit Sakthi* manifested in fully vibrant

state of spirit and matter is a manifested state of this Para Sakthi only. This vibrant state is called *Saguna Brahman* by Hindus. This plane is full of electrons and protons in vibrant state. Vibration produces elemental powers and elements. This *Saguna Brahman* or *Chit Sakthi* or vibrant state of Spirit Divine is the source of all Jeevas (individual souls), Divinities, Gods and all visible and invisible universes. In the end all these dissolve into this state of *Saguna Brahman*. This state of *Saguna Brahman* is called the state of *Thureeyatheetha* (state beyond God consciousness) or the state of *Nadantha Dhvani* (the ending state of the sound of the sacred syllable 'Om') by ancient sages. This much is enough for the basis of our study. Realization alone will give further knowledge about these states.



CHAPTER II

CHIT SAKTHI MANDALA OR THE PLANE OF COSMIC CONSCIOUSNESS.

The description we have given about the highest plane which we call Brahman and the lower state which we style as Chit Jyothi Mandala where mild vibration originates is certainly incomplete as the state of Brahman is inconceivable. Yet we have to get some idea about Brahman and that is given in a vague manner. Brahman is something unthinkable, ununderstandable and inexpressible and yet we have to accept the existence of such a state beyond everything within our conception. Now, we are dealing with the next lower plane which we call Chit Sakthi Mandala or the cosmic consciousness. This plane is also rather inconceivable due to its luminosity. In this stage Brahman is full of vibrations and the same state is called Vidya Sakthi or Mother Divine. In fact Chit Jyothi Mandala and Chit Sakthi Mandala are one and the same. The degree of development is the only distinction between them. Where vibration originates in Brahman, is the most important stage in the transformation of Brahman into this visible universe. That vibrant state is called Para Sakthi or Moola Prakrithy. This again is the most important stage in the process of evolution of human soul into perfection. It is from this stage that Jeevahood develops and

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it is from this stage that Jeeva (individual soul) becomes one with Brahman. During the process of evolution into perfection the Jeeva (individual soul) becomes Brahman here. Such an important stage in development is called Chit Jyothi Mandala where Para Sakthi exists with its glory known as Moola Prakrithi (Neutron).

Now we are to think about the lower stage that is full of vibrations. Vibrations originate in Chit Jyothi Mandala and get fully manifested in Chit Sakthi Mandala. Due to the movement of vibrations, heat and light get manifested and they are of a divine nature. This light is of powerful lightning in this plane, while the light in Chit Jyothi Mandala is of lightning flare. The whole plane of cosmic consciousness is full of silvery luminosity of lightning which is the form of Divine Mother. She is full of knowledge, bliss and power. She is the Mother of the universe or cosmos as everything takes shape from Her. Although originated from Para Sakthi the human soul takes up individuality from this stage of Mother Divine only. This Vidya Sakthi or Mother Divine is called *Niyathi* or the controlling power of the whole universe. Vibration in this plane of cosmic consciousness is divine knowledge and bliss. There is time, space and causation here, as all divinities

originated from Chit Jyothi Mandala are manifested as individuals here. Individual Jeevas and Iswaras (Gods) are manifested from Mother Divine or this Vidyunmandala (electronic plane). This Mother Divine is the fully vibrant state of Brahman and she is called Brahmamayi (embodiment of Spirit Divine) or Brahmarupa. Those individual souls who reach this state after spiritual practices are lifted to the absolute state of Brahman by the grace of the power that is called Vidyasakthi (Mother Divine). She is the giver of Mukthi (salvation) just as She is the power that entangles all individual souls in delusion of Mahamaya. The light of lightning is the form of Vidyasakthi and Her soul is Brahman itself. It is from this plane that most prominent incarnations appear in this world. Sri Ramakrishna declared that He saw in a vision that He incarnated by getting embodied from this wonderful plane of divine light by its own will.

There is entirely a new subject to be considered about in this connection. It will not be out of place if it is added here, in this chapter, that there are divinities or special divine beings as guards or divine agencies to carry on the duties all over these planes in and below the state of cosmic

consciousness. They are innumerable in number and are of divine origin. Although there is no limit between the two planes as these planes exist in their order of superiority one above the other, there are guards to select fit souls and to lead them to the higher plane. Guards in the plane of cosmic consciousness are of the same substance i. e., parts and parcels of the divinity of the Mother Divine and they are in the form of glittering stars of the light of lightning. Human souls who reach the state of cosmic consciousness also will be of that form and shape only. Chitpurushas (divine beings) like Sanaka, Sanandana, Sanathana, Sanat Kumara and others are residing there. The souls can keep up human forms till they pass over Brahmaloaka (plane of God consciousness). In Chit Sakthi Mandala they are in the form of wonderful stars with mere consciousness and ego. Later on we will see how it is possible to get into that state by spiritual practice. The state of those souls will be full of joy and knowledge divine. They will have a feeling of "I"ness without any feeling of 'mine' about anything of any world. They have no idea of personal God either, as they have gone beyond all such limitations. There are no guards to lead these souls beyond this plane as no soul can pass beyond this state without the grace of Mother Divine.

Those who reach Chit Jyothi Mandala will not have even the forms of lightning stars. They will be in the form of the flame of divine light of lightning. They will have no ego manifested in them. Beyond that and in the state of Brahman the soul will be mere luminosity of divine light which is Brahman itself. There will be no 'I' consciousness or even vibration of knowledge there. Those who go to that exalted state will not return anymore. But there will be some divine souls who can return to the states just below and come down upto Brahmaloaka (plane of God consciousness) and move about as they please as they are blessed to do so by the Lord of the universe. This is the state in this plane and above this, as both these are of Vidyut Vilasa (glory of light of lightning). Such being the case there will be no need of their being born in this plane of earth anymore.

Now we will consider about the lordship of these planes also. In the most high state there is only Brahman existing. That is the Advaita (non-dual) state. Just below that state of Brahman the vibration originates and that is called Chit Jyothi Mandala or Siva Sakthi Bhava (spirit and matter in union). There, there is Chitpuman as the Lord of souls in Samadhi and

He is the supreme head of the plane below that also. Chit Sakthi Mandala is a plane where many Rishis, sages and other divine souls of very high spiritual achievements reside for ever. One among them who is the most divine will be selected as the Lord there. We call this Lord of Chit Sakthi Mandala by the name Chit Sakthi Swarupa as He is the supreme head there. A wonderful power called Mahamaya (illusory power) manifests from this Vidyasakthi (light of knowledge) of this Mandala and from that Mahamaya everything else is born. This Mahamaya again is manifested as two kinds of powers. One as Vidyamaya (pure power) and the other as Avidyamaya (impure power). This Vidyamaya is Vaikunta Sakthi from whom Lakshmi, Saraswathi and Maheswari have appeared as personal Gods in that plane. But the plane of Vaikunta (plane of God-consciousness) is full of the light of knowledge of exceedingly bright sun of knowledge as mentioned in *Gayathri Manthra* and that light is the form of Mother Divine called Vaikunta Sakthi. The plane of Vaikunta (plane of God-consciousness) is called Brahmaloaka in Upanishads. All sects and religions have Mandalas (spheres) of their own within Vaikunta and the deity presiding over each Mandala will be the founder or the God whom the

followers of the sect or religion worship. In this way Gods dwell in Vaikunta while there are no such Gods in Chit Sakthi Mandala. The only God is impersonal Mother Divine and She is the supreme power over all other Gods of all planes. She may be called Saguna Brahman or impersonal Iswara God) of the universe. He is to be worshipped in Nirakara (formless) manner only. Brahmajnana (knowledge about Brahman) alone will be the path leading to such an Iswara. Avidyamaya (impure power) is the source of all manifestations other than intellect, mind and senses. She has some influence in Vaikunta also about which we shall describe later on.



CHAPTER III

BRAHMALOKA OR THE PLANE OF GOD-CONSCIOUSNESS.

The macrocosm of the universes and the microcosm are following one and the same principle in the process of manifestation. As regards macrocosm the only real existence which shines as diverse universes is Brahman and as regards microcosm the spirit within is the individual soul. Both are really one and the same in their states and glories. Just at the starting stage of vibration a mild consciousness of 'I' ness manifests in both Brahman and the individual soul. In the macrocosm it is cosmic 'I' and in the individual soul it is individual 'I' that is being manifested. In fully vibrant state Brahman becomes Saguna Brahman full of cosmic consciousness and that state is called Vidyasakthi or Mother Divine. In the microcosm it is called individual consciousness of worldly nature. Cosmic consciousness is of divine nature because it is not contaminated with external objects. Just as a wonderful power called Mahamaya is being manifested from the above cosmic consciousness and sub-divided as Vidyamaya and Avidyamaya, some wonderful power appears in every individual soul also. From Vidyamaya are born intellect, mind and senses

for both the macrocosm and the microcosm. Similarly from Avidyamaya external senses, organs and the body are born. This Vidyamaya of the macrocosm is Vaikunta Sakthi (Power Divine of Brahmaloaka) and it is full of knowledge, glory, joy, excitement and wonder. Individual Buddhi of the microcosm is also full of knowledge and joy of mundane nature. Knowledge is light divine and therefore this Vaikunta Sakthi or Vidyamaya is extreme light of the sun of knowledge which is beyond the light of this world. It is the external state of the plane and all-embracing. Saraswathi, Lakshmi, Maheswari and other Goddesses are parts and parcels of the same power and are of condensed state of the light of divine knowledge and glory of the above all-embracing power divine. It is to be noted here that these Goddesses are of the forms of our conceptions only. Individual intellect is of a limited nature and it is that alone that conceives these limited Godhoods as above.

Now we have to deal with the Godhood of this Brahmaloaka in a vivid manner. There are various categories of Gods residing there. One of them is as already described above. In that category we may include Shiva, Vishnu, Ganapathy and others also. These forms are as conceived by the devotees of very high spiritual achievements or as known and seen by great sages

in their Bhava Samadhi (state of divine ecstasy) in olden days. For instance, one great sage once declared "I am the Lord of Vaikunta in the form of Vishnu with four hands" and so on through Upanishadic Manthras (sacred syllables). Such deities are conceived as all-pervading in nature although they are meditated upon and worshipped through those forms. Then there is another category of Godhood of a little lower nature. They are incarnations of God such as Rama, Krishna, Christ, Mohammed Nabi and others. Sree Ramakrishna is said to be one among them and we have heard about His declaration that He is embodied as condensed from Chitsakthi Mandala, as He saw in a vision in the state of Samadhi. We know that He was ever immersed in the Divine Mother in this world while He was alive. That is a proof that He is from that plane only. Anyway His followers believe that He is still residing in His individual state in Brahmaloaka. Such incarnations are lords or heads of Bhaktha Mandalas or followers of sects and religions there, under the reign of the Lord who is all-pervading in the plane of God-consciousness. Although this Godhood of Vaikunta is called Sakara (with form) it has no form of its own. As devotees conceive he appears before them. These personal aspects of Godhood are all remaining there in human forms of

Vijnanamayakosha (embodiment of divine knowledge) as Siva, Vishnu and others as the plane is of God-consciousness. The consciousness of Iswara (Lord of Vaikunta) is of cosmic nature, and as such the form also will be of cosmic consciousness. No mind can reach Vaikunta and therefore there will be no kanchuka (sheath) of the mind there. Similarly in the higher plane, i. e., Chit Sakthi Mandala Buddhi (intellect) will fail to reach and the soul there will be of cosmic nature with the centre of ego as glittering star. In Vaikunta there are innumerable souls of human beings like Sages, Rishis, Yogis, Sanyasins and devotees. They are all in human forms of Vijnanamayakosha (divine knowledge).

We have stated clearly that Vidya Sakthi or Chit Sakthi is having cosmic state of consciousness. Divine power in the plane of God-consciousness is said to be cosmic intellect by Yogis. Similarly a cosmic mind also is conceived by them as existing in lower planes where the Cosmic Being, God, is conducting His plays. They conceive of a wonderful power as cosmic Prana (vital force) pervading the cosmos as the vital power carrying on the work of Cosmic Being. We have already stated that the microcosm is only a part and parcel of the macrocosm and as such the consciousness, intellect, mind and Prana (vital force)

of the microcosm are parts and parcels of the cosmic state of consciousness, intellect, mind and vital force. Individual consciousness is working through the centres of intellect and mind. Chitha is an arena where consciousness works in intellect and mind. Modifications in this wonderful power called Chitha permeated by consciousness are caused by the activities of the mind through senses and also due to past impressions gathered by mind. By practice of concentration and meditation these modifications of the Chitha (mind-stuff) can be quelled. When Chitha is free of modifications mind becomes extinct. In that state of deep meditation the intellect shines in the form of the object of meditation. Spirit Divine or Brahman is in essence divine consciousness only. It is shining through ethereous and electronic plane full of matter in the state of cosmic consciousness. It is again shining through elemental powers and atoms in intellectual and mental planes. Electrons and protons are all-pervasive masses of substance and elements are atomic in character. The centre of intellect is constituted by atoms and the consciousness shining through this centre can conceive limited objects only. If the meditation is on any object with limitation our intellect will be able to conceive and have experience of the object of our

meditation. Cosmic state cannot be conceived by our intellect. Intellect will disappear during the state of meditation on a cosmic object and the meditator's consciousness will expand as cosmic during such a meditation. To attain realizations of God with or without limitations is the end and aim of human life. Various methods of practices are described in the following chapters of this book.

It is already stated that there is a category of Godhood of prophets and incarnations. Some of them re-incarnate in this world to re-establish righteousness or Dharma that has become contaminated or decayed due to the work of the great power called Niyathi (ordaining power). When such divine souls re-incarnate on this plane of earth they leave their form of divinity instilled with Chit Sakthi (consciousness) in the plane of God-consciousness for the good of the devotees and followers. For instance, we know from the Pouranic literature that Sree Rama re-incarnated as Lord Krishna. But there are devotees of Lord Rama even now and they worship Rama and get realizations accordingly. These realizations are from this deity who resides in Brahmaloaka (plane of God-consciousness) as the embodiment of Chit Sakthi. Then again there is the question as to what will happen to those souls who worship such a Godhood. Those

souls will become one with that being who is the personification of Mother Divine who is bliss and knowledge only. Those who reach Brahman will be in absolute state of light of joy and eternal existence. Jeevas who reach cosmic consciousness or Saguna Brahman will be in joy divine of a cosmic nature full of vibrations of divine knowledge. They will not have to come again to this world unless they come down due to the will of the Lord of the Universe. But those who reach Brahmaloaka will have to take birth in this world, if and when there is a need as directed by the Lord of that plane. The souls who reach Brahmaloaka enjoy the company of their Ishta Deva or God as they conceived during their life-time on earth. Each Mandala (sphere) of different heads of sects or religions will have different degrees of vibrations in Vaikunta. For instance in the sphere of Sakthi called Kali or Durga, there will be thrilling joy and excitement in a violent manner. Experiences in the sphere of Buddha, Vishnu and Shiva and such other deities of calm nature will be of mild excitement and joy only.

There is a belief that the souls of Sanyasins who are perfected in their practice of Sadhanas according to the path of knowledge or Yoga alone will reach Brahmaloaka. That belief is correct in

a way, but other souls also reach that state and they will be given necessary purifications and Sanyasa there by their own Gurus if they are so great in spiritual achievements. In other cases, the Lord of the plane will direct the divinities under Him to carry on such duties, if there is need. But there are certain classes of Jeevas (souls) who are to enjoy Vaikunta for a short period of time and then come again to this plane. Such souls will not have any purifications or Sanyasa. It is again to be noted here that the external Sanyasa alone is of no use in the spiritual field. The life divine and the Sadhanas (spiritual practices) and Siddhis (realizations) alone will help us for spiritual elevation. Then there is a question as to what will happen to the souls of animals and other creatures of this earth. We know that none of them thinks of salvation or spiritual elevation in any way. They take birth and when the time comes die and again take birth in this world. They do not go to the plane of Prethas (departed souls) even. Some among them may become evolved as men and they can try to be liberated thereafter. At times some sinners may get punishment of animal life, but they will become men again as soon as the punishment is over. Thus this Leela (play) of the Lord goes on in eternity.

There is one thing more to be considered in this connection. That is about the salvation of

our soul from this Samsara (misery of death and birth). All the Sadhanas (spiritual practices) are for forgetting all about ourselves and all that is in this universe, and to be divine, or to become divinity full of knowledge and bliss. By continuous practice, the nature of Jeeva (soul) becomes divine and at last the material mind and intellect also become divine. Deep meditation will make the mind and Buddhi identified with God and such a soul will reach the state of God-consciousness. Muktha Jeevas (souls freed from bondage) remain there in any of the four kinds of Mukthis (salvations) called Salokya, Sameepya, Sarupya and Sayujya. Salokya means being in Brahmaloka and seeing God of his conception. Sameepya means living by the side of that God and Sarupya means being and becoming of the form of God. Sayujya is the highest realization in Brahmaloka and that is merging the individuality in one's own Ishtadeva or God. In any case, the experience will be joy and knowledge eternal. Brahman is existence, knowledge and bliss absolute. Those souls who reach the state of Brahman become one with that eternal existence. That Brahman is all-pervading in and through all these visible and invisible universes and it is yet beyond all these in an inexpressible manner. Cosmic consciousness

or the Mother Divine is also all-pervading. But the plane of Brahmaloaka is existing in God-consciousness, in the region beyond all other planes. It is full of light of knowledge beyond the light and darkness of our material plane. In this plane also there are divine agencies and guards as described before, but they remain in human forms. It is they who lead Jeevas to Brahmaloaka and to their own spheres or Mandalas there. It is to be noted here that there is no distinction of caste, creed, colour or religion before God in that state, although they remain within the sphere of their chosen ideal. All souls are parts and parcels of the same God irrespective of the path followed by them. All paths will lead to the same goal, that is God.



CHAPTER IV

DIFFERENT PLANES AND SOULS RESIDING IN THEM.

We have stated that the highest state or principle is Brahman. That state is the state of oneness of the divine spirit and power without any vibration. The next stage is called Chit Jyothi Mandala when spirit and power become vibrant. Brahman is existence, knowledge and bliss absolute without any vibration and therefore some knowers of Brahman call the state there as mere nothingness or vacuum. It is true that there are no individual souls residing there. Those who reach that state become one with Brahman. There is no experience there as there is no individual existence. That state is absolute knowledge and bliss without any vibration and therefore they call it nothingness. Buddha in his exalted experience declared it to be mere nothingness and it is the mistake in his expression of the real state that he experienced. That state of Brahman is the highest goal of a soul where it can have eternal and absolute divine bliss free from all diverse experiences.

The next lower plane or state is *Chit Jyothi Mandala* where there is mild vibration of knowledge and bliss. It is needless to say that vibration causes light also. It is of course wonderful divine

light of divine knowledge. The name Chit Jyothi Mandala itself denotes the above meaning. This state is full of bliss of a very divine nature. The knowledge there is also absolutely divine. This is the state or plane of *Para Sakthi* or *Adi Sakthi* existing with a manifested state of matter called *Moola Prakrithi* (Neutron). Those souls who reach this state will have the experience of divine knowledge and bliss constantly vibrating. There are very few souls who have reached this state. *Para Sakthi* is of the form of divine knowledge and light of a superior order. Brahman is all-pervading in and through all states and yet it is beyond all these states in a way. *Para Sakthi* has a part of this Brahman as its soul besides the all-pervading Brahman, just as every individual has a jeeva besides Brahman in its all-pervading character. This is the state of *Siva-Sakthi Bhava* (Spirit and matter) in union and this is what is represented by the word *Nadantha Dhvani* in scriptures. *Nadantha Dhvani* means the ending state of *Pranava* (the sacred syllable 'Om') which is the sound in vibrant state. There is a wonderful divinity called *Chit Puman* as the Lord of this plane residing there in *Samadhi*. All these names are mentioned here to express the glory of the state or person, but it is a fact that there is no name or form there. He is the manifested state of divine glory to be the head of the souls residing in that state.

The next ethereal plane is *Chit Sakthi Mandala* (plane of cosmic consciousness) where divine power is well developed and the state is full of vibration of the highest order. The result of this vibration is the manifestation of extreme light of lightning. That light is full of divine knowledge (*Visuddha Vijnana*) and extreme divine joy. This light, knowledge and joy together is the form of *Chit Sakthi* (cosmic consciousness) who is otherwise called *Divine Mother* or *Vidya Sakthi*. She is all-pervading in character, but she is of bright complexion in the higher regions and of dark complexion in lower regions of *Bhumandala* and *Pathalas*. This plane is to be called as cosmic consciousness as it is all-prevailing consciousness only. This state is represented by the word *Nada* (sound of the syllable 'Om') in scriptures. It is from this *Chit Sakthi* (Mother Divine) that all these universes have appeared and it is again from this state that a wonderful power called *Mahamaya* (illusory power) is manifested about which we have stated before. All souls appear as individuals from this *Divine Mother*. This state is most important as this is the source of all souls and this again is the state in which individual consciousness becomes one with cosmic consciousness. Those souls maintain their ego while those who are in *Chit Jyothi Mandala* are

having their ego in a very feeble and vague manner. Those who reach Brahman keep no ego or form of their own. They become one with Brahman for ever. Yet, some keep up the power of individualizing themselves and getting down to the lower planes by the will of the Lord of the universe as stated in the lives of Sree Ramakrishna and Swami Vivekananda. Sree Ramakrishna could attain Brahman in Nirvikalpa state of Samadhi and He came down again to the lower plane. In Chit Jyothi Mandala souls remain in the forms of Jyothis (glory of light) with a slight ego. But in the plane of cosmic consciousness each soul shines as a glittering star of the light of lightning. There are innumerable souls residing in this state from eternity and they are of two kinds. Some of them are Nithya Divyas (eternal divinities) like Sanaka Sanandana and others and some are Siddha Purushas (souls having realization of Brahman). They are enjoying extreme bliss and knowledge there. Among them one will be the Lord of the plane. This soul is *Chit Sakthi Swarupa* and He is to rule over this plane. Thus the Lord plays in eternity. Now we have given a vague description about the three ethereal planes and the souls residing there.

Below these ethereal planes there are three Mandalas or spheres of elemental character. They

are planes of *Surya Mandala* or the sphere of the sun, *Chandra Mandala* or the sphere of the moon and *Bhumandala* or the sphere of the earth and corporeal universe. We are going to describe them in a general way. It is already stated that a wonderful power called Mahamaya (illusory power) is manifested from Chit Sakthi and that again is divided into two, under the names Vidya-maya and Avidyamaya. This Vidyamaya is the light of the sun of knowledge. This light is the form of Vaikunta Sakthi who is called Mahalakshmi, Mahasaraswathi or Maheswari by Hindus, in a general way when it is considered as a whole. But when they are treated as personal Goddesses with form they are called Lakshmi, Saraswathi and Parvathi with particular forms as residing in Vaikunta under the above Vaikunta Sakthi (Divine Power residing in the plane of God consciousness). Avidyamaya produces five kinds of elements called sky, air, fire, water and earth. These sky and air elements are entirely different from the ether and power mentioned above. They are of all-pervading nature. In Vaikunta although the form of Vaikunta Sakthi is said to be of light of knowledge, it is full of elements of Akasa, Vayu and Thejas (sky, air and fire). This Thejas is the light of the sun. Yet the plane has the influence of the ethereal plane called cosmic

consciousness and it is therefore called divine light of knowledge. There, the state and vibration will be of joy, excitement, knowledge and wonder as stated before. Godhood of Vaikunta is of cosmic nature, but personal Gods may be different for each Solar system. We have already described the Godhood of Brahmaloaka and the souls residing there. Souls are with pure and divine intellect and therefore we said that they are of human forms of Vijnanamayakosa as (sheath of the intellect). Just below the plane of Vaikunta there are two planes called *Thapo Loka* and *Janar Loka* of the same elements of different degrees. They are also divine in nature and innumerable souls of Rishis, Sanyasins of lower order, Yogis and devotees are residing there and doing Thapasyas (austerities). These planes also are under the control of the Lord of Vaikunta but one among those Jeevas (souls) of each plane will be the head of the plane for the time being. Those who reside in these planes are only to be there till their Karmas (results of past actions) of that category are exhausted as these states are not permanent. They are to come down to this earth again to complete their Sadhanas (practices) so that they can get liberation from this Samsara (miserable state of death and birth). The divine agencies under the control of the Lord of Vaikunta are working in all these planes to lead and guide those souls who reside there.

Now we have to deal with the second type of planes existing within *Chandra Mandala* (lunar sphere). They are also planes of light only of a lower order. The light there will be of the moon of soothing and pleasing nature. This is due to the addition of water element with the other three i. e., sky, air and fire. Souls residing in Vaikunta are having bodies of intellect as we have already stated above and souls in *Chandra Mandala* will be of celestial body or astral body which we call as *Sukshma Sareera* in Vedanthic language. These souls enjoy pleasures of this world in an intense degree as they have got their mind with them. But in the highest among them, that is, *Maharloka* they are having the influence of *Surya Mandala* also and as such they are having spiritual outlook of very low nature such as worship, Thapas etc. In the plane of *Devas* (celestial beings) which is just below that, there are only pleasures. There are some species of divinities in the higher parts of this plane and they are called *Bhairavas*, *Kimpurushas*, *Atidevas*, *Viswadevas*, *Aswinidevas* and so on. They all reside there in eternity and enjoy. The plane of *Devas* (celestial beings) is ruled by *Indra* who is said to be the head of the *Indriyas* (senses). That means that he is the mind or the head of *Indriyas* (senses).

The next plane is *Bhuvarloka* (ethereous plane of existence contaminated with all kinds of

elements). A part of it is treated as under the sphere of the moon. In this part of the Bhavarloka there are some species of divine beings called Yakshas, Kinnaras, Vidyadharas and so on and below that there are Pithrus (departed souls). Human souls of very good character go to this plane of Pithrus and remain there till they take birth on this earth again. People who work with motive to get future happiness go to heaven or Swarga and enjoy there. But among such people some may have some kind of spiritual inclination, and such Jeevas attain Maharloka. Just below the plane of Pithrus in Bhavarloka there is a portion of Bhavarloka having the influence of this earth and that is the sphere where Prethas (evil spirits) reside. All those globes we see in the sky are having their own sphere not only in the Bhavarloka but also in all other planes of existence except in the state of cosmic consciousness. In the plane of Bhavarloka there are earth elements existing along with other elements, within the sphere of the globes made up of earth elements also. Prethas mean a class of souls who have committed very great sins by leading wretched lives on this plane of earth. They remain in misery in this plane of Prethas till they are free from such sins. Not only sinners in a general sense, but also those who are attached to this world, and all that is worldly are to be in this state for long. From that state

the souls will be lifted to the plane of Pithrus (good spirits) and then only they can take birth again in this world. Rituals by those who are related to them may help to lift them from the plane of Prethas to the plane of Pithrus. Otherwise they will have to suffer there till the time comes for their elevation..

We have to describe about our plane of earth also. In the plane of Bhavarloka, there is the element of earth also along with the other four elements. The lower part of this plane is having the influence of this earth and that is the reason for including that plane of Prethas in Bhavadala. The plane of earth is made up of all these elements in a quintupled condition. Each element is divided into two parts and one half of each is again divided into four. Now we get one major part and four minor parts for each of the five elements. Let us re-adjust the half of the sky element with one each of the other minor parts of the four elements. Similarly all other four elements also may be re-adjusted. Then we get five quintupled elements of a different character. This earth and all that is here and the corporeal universe are made up of these quintupled elements. This is a general description of the plane of our earth. There are nether regions also which we call *Pathalas*. They are absolutely dark in

character. This darkness is not the type of darkness as we see here. It is ethereal darkness of a terrible nature about which we are not going to think of. All these planes of the sphere of the sun and the moon are having particular regions in relation to our earth as we have stated above.



CHAPTER V THE COSMOS.

We are again going to consider about an intricate problem of cosmology of which nothing definite can be understood. We see around our earth an infinite number of globes as stars. We do not know anything about the conditions in them. It is said that there are a number of solar systems in this universe of ours. But we are of opinion that the universe means a solar system and that infinite number of solar systems are there in this cosmos. Some people say that this cosmos is of oval shape. At the outset we find that the view is incorrect, as infinity cannot be of oval shape. The expansion in any direction must be in never-ending continuity when there is infinity. This cosmos is said to be of such a nature. One universe or solar system is indeed in oval shape.

One solar system itself is somewhat inconceivable. We do not know how many globes are connected with one solar system. Anyway we can say that all the globes or stars that we see around this earth are not of one solar system as we see some of them moving in different directions. Scientists also say that all these stars are not of the same solar system. There is an opinion that

some of these stars are much bigger than our earth. Scientists go on with their researches and discover new truths as time rolls on and there will be no end to their attempts. In olden days our Rishis also tried to discover such truths in their own way. They had occult knowledge and therefore they have found out these truths in a better way. In their view there are infinite number of universes in the cosmos. It is stated in Upanishads in a vague manner that there are crores of suns as they speak of the brilliance as if all of them are shining together. It is true that there is infinite number of suns and solar systems as we see around us and all of them together make this cosmos inconceivable by us. In one of these universes or solar systems there is one earth, one moon and so many other globes of different dimensions. This is what we see in our universe and this is exactly the arrangement in every other system of the sphere of the sun.

This solar system is what we call a universe and innumerable such systems together make the cosmos. In every universe there is one earth, different planets and different types of Jeevas and inhabitants in some of them. Each earth must have a sphere of its own. The plane of earth is located within the solar sphere in the corporeal universe. This corporeal universe is constituted with five kinds of quintupled elements of sky, air, fire, water and earth. All visible

objects are made up of quintupled elements of fire, water, or earth. The sun and such glittering objects are made up of quintupled elements of fire. But objects like the moon are made up of quintupled elements of fire and water. This earth, the planet Mars and such other objects are made up of quintupled elements of fire, water and earth. Bhavarloka is a plane beyond the corporeal universe and cosmic in a way although regional in the fourth dimension in infinity. Infinity cannot be conceived by any human mind or intellect. This corporeal universe has only three dimensions - length, breadth and height. But there is a fourth dimension towards invisibility. Corporeal universe extends infinitely in all its three dimensions. In the fourth dimension, Bhavarloka exists infinitely in the same way made up of pure elements of sky, air, fire, water and earth. Similarly in the fourth dimension there are some more planes of existence within lunar sphere and solar sphere. Lunar sphere is constituted with pure elements of sky, air, fire and water and the solar sphere is of pure elements of sky, air and fire. All these planes expand as stated above. Beyond solar sphere there is Vidyunmandala (ethereous and electronic state.) and beyond that is the state of neutron (Moola Prakrithi), the basic substance of everything material. Spirit Divine or Brahman pervades all these planes of

existence and yet it is existing beyond all these visible and invisible universes as well. Human beings exist in our plane of earth and perhaps in the globe of Mars. All planets are not fit for human habitation as the climatic conditions may not be good. There will be other species of living manifestations there, some remaining in eternity and some with limited span of life. We are concerned with this plane of earth only. Human beings alone are seen striving for salvation from the miserable state of death and birth. The soul of man alone goes to higher planes of existence. All these planes of existence upto the plane of God-consciousness are spherical in relation to sun, moon and the plane of earth although they are extending throughout the cosmos in the fourth dimension.

There are three higher planes called the plane of Chit Sakthi Mandala, the plane of Chit Jyothi Mandala and the highest state of Brahman. Brahman is existence, Knowledge and bliss absolute without any vibration. It is of course all-pervading in character and beyond time, space and causation. It is certain that Brahman is of unique nature without any distinction of any solar system. Then comes Chit Jyothi Mandala which is also of the same nature without any distinction of time, space and causation. The next plane of Chit Sakthi is also all-pervading in character. All these

ethereous planes are common to all solar systems while elemental planes, although connected together are having possibility of being in different sections connected with each solar system. That means that there is possibility of having different systems of administration in each section under one and the same impersonal God. There are nether regions or Pathalas in every solar system connected with the earth about which we do not want further knowledge as we are in no way interested. The earth element is predominant in the sphere of the earth and the nether region is just below the earth element as mere ethereous darkness only.

Now we have described in a way the arrangement of the systems in the cosmos. Brahman is all-pervading in character without any vibration. Then comes Chit Jyothi or Para Sakthi (the state where vibration originates in spirit) which is also all-pervading and Chit Sakthi (vibrant state of spirit and matter) is again of that nature. Spirit Divine appears as spirit and matter when spirit begins to vibrate and that state is called Para Sakthi as we have described before. Thus the only one principle develops as a union of two known as Siva and Sakthi among Saktheyas (worshippers of Mother Divine) or as Brahman and Maya among Vedanthins. These two principles become fully vibrant and the result is the

manifestation of wonderful light of lightning. This light of lightning is of electrons and protons of very bright and very fine character and really they are having a kind of continuity similar to the state of ether. It is needless to state that it will be more of gross nature when compared to the state of Brahman. All the other states and planes will be more and more gross in nature and they will go on developing till the most tangible and concrete corporeal universe is manifested. We know that sound waves and sight waves exist in this atmosphere and they can be sensed through instruments. Infinite is the power of Mother Divine who carries on the work of this cosmos and all the systems of universes in it and in Her power all those different planes exist one over the other just as different wave currents exist in ether. Brahman is infinity itself. Some of the other planes are infinite in character with spherical arrangements. Some others may be with limitations of various order. All these are existing in Her glory.

All souls in this cosmos and all the Godhoods are sprung up from Brahman, they exist in Brahman and at last they become one with Brahman. There arises a question as to when this universe came into existence. We are of opinion that it is existing from timeless past. Although this universe and all that is in it are said

to be originated from nothingness we consider that there was no beginning of creation in any manner. Then there is another question about the dissolution of all these into nothingness or Brahman. In our view, there will be no such dissolution for this cosmos. It will go on ad-infinitum. But there is possibility of having partial dissolution or Pralaya. One solar system or part of it may become dissolved into cosmic ether and similarly another one may come into existence. But there will be no total annihilation of the whole cosmos at any time. As long as Brahman exists, this cosmos also will exist. It is said in Puranas and other scriptures of other religions that there will be a total dissolution of the whole of this cosmos. That view cannot be accepted as it does not appear to be reasonable.

Brahman is absolute existence and it is beyond all diversities. It is said that all these are originated from Brahman. There will be a question as to how this vibrationless Brahman with no quality or quantity has become all these visible objects of this world. We have already stated that the same Brahman becomes vibrant in lower stage. From this vibrant stage all these appear in a wonderful manner. Mahamaya appears there with veiling and projecting powers. Through the play of this Maya (illusory power) this

universe and all that is in it are projected. Some may be by the combinations of different elements and some others by that of quintupled elements. Thus this cosmos came into existence and we are in it.



CHAPTER VI

GOD AND THE HUMAN SOUL.

We have described about the cosmos in a vague manner. It is necessary to have an idea about God who is the presiding and controlling power in this cosmos. We have already described about Brahman who is unaffected by all these changes and who is the only principle underlying all these diversities of this universe. It is all-pervading in and through all these and yet it is above all these. Brahman is the principle on which all these are appearing. It is said in Vedantha that there is a power called Maya which is dormant in Brahman and both these together exist as one in eternity. We have described that they develop as two principles called divine spirit and divine power in a later stage, but in the highest state they exist as one principle. This highest state is called Advaita meaning that which is not two. The expression Advaita implies the meaning that it is not exactly one and yet it is one. This oneness is Brahman. It is the source of source of everything and similarly it is the goal of all these souls, Gods and phenomenal universes. Yet it cannot be said to be God as it is without any action, thought or will. As soon as the spirit becomes vibrating there appears a wonderful power of a divine nature and that is

called Parasakthi. Although Vedantha does not go into these details it accepts the power of Maya and its modifications. We have stated that this power becomes Chitsakthi or Mother Divine in the course of modifications. This Chitsakthi is the highest authority in the management of this universe and all that is within it. This is in fact the power called Niyathi (ordaining power). All other powers are originated from this Chit Sakthi. This power is full of knowledge and bliss. This knowledge is like lightning light and is highly divine. Mundane knowledge is also part and parcel of this highest divine knowledge. Although impersonal this is the highest Godhood in this universe. This is the power from which all beings are originated and in which they are existing in different planes in different forms and states and this is the destination where all individualities disappear. This is the cosmic consciousness into which all other individual consciousness reach and merge. This is really God, the Highest. It is to be remembered that this state is called Saguna Brahman by Vedanthins.

We have to understand that this Saguna Brahman or Chit Sakthi is not personal God at all. It is only Brahman itself in another state. According to Vedantha it is from this Sakthi, Mahamaya is manifested with the power of veiling the real nature of Brahman and also with another power of projecting this universe. It is from

this power divine that personal Gods appear in different forms and aspects. All those deities appear in Brahmaloaka only. Saguna Brahman or Chit Sakthi exists pervading all planes without manifesting itself in any manner, but it is really this power divine or Saguna Brahman that carries on all divine duties through other agencies such as personal Gods and Niyamaka Iswaras (controlling heads) of different planes. Vaikunta Iswara who is a part of this Saguna Brahman is called Vishnu by Vaishnavaites, Siva by Saivaites, Sakthi by Saktheyas and God in heaven by Muslims and Christians. This is the state of personal God of Vaikunta with no forms. Personal Gods with forms are embodiments of certain qualities or aspects of the same impersonal deity and all of them reside in Vaikunta only. In and through these personal Gods their followers reach Mukthi (salvation) of different kinds. Vaikunta is ruled by the above impersonal God with the help of these deities and the founders of different religions. Planes below that Brahmaloaka are ruled by Niyamaka Iswaras (controlling heads) who are selected from human souls of extreme divinity, under the guidance of the Lord of Vaikunta who is said to be the protecting aspect of God or Vishnu. Planes above Brahmaloaka (plane of God-consciousness) are within the sphere of Saguna Brahman and they are managed by

Niyamaka Iswaras (controlling heads) of those planes. Hindus believe that Siva is the Yogic aspect of Godhood for granting salvation to human souls. Siva, the embodiment of knowledge is also a manifestation of Saguna Brahman and is residing in Brahmaloaka. These are the arrangements regarding Godhoods. Let us think about Jeevas (souls) of various kinds. All Jeevas are manifested as individuals from Chit Sakthi (Saguna Brahman) only, although really originated from Brahman itself. Brahman in vibrant form is Chit Sakthi and all Jeevas appear as individuals from this wonderful power called Mother Divine. Not only Jeevas but all other things of this universe also are born from this Mother Divine and She is said to be the mother of this universe. There are eternal divinities born from this Mother of the universe like Athidevas, Viswadevas, Aswinidevas, Bhairavas, Kimpurushas, Yakshas, Kinnaras, Apsaras and divine agencies of the higher planes. Then there are human beings, quadrupeds, birds, and other creatures of this earth. There may be other types of living beings in other globes that we see around our earth. All these Jeevas are manifested from Brahman only. They exist in Brahman and disappear into Brahman at last if there is any end to their

existence, at all. There is a question as to how this Brahman has become all these perishable things of this universe. It is certainly impossible for Brahman who is divinity only or in other words who is Spirit Divine only to become this universe and all that is in it as all these are perishable. We will consider about it for a little while.

Brahman is Spirit Divine in the highest sense and it has become vibrant in a lower stage. How is it that such a change took place? It is said in the Upanishads that the Lord or Brahman looked with an intention of creating and this universe came into existence. That look is a wish in another term and that wish took shape in a wonderful manner. How is it that a spirit without any vibration could wish for creation? It is really wonderful. Without any other's intervention that supreme Spirit wished by its own nature and that is called Brahmavai-varthakecha or the wish of Brahman to become vibrant. That wishful state of spirit is what is called the Lord of everything or Sarveswara. That Sarveswara is the Lord or directing power or Sada Siva of Chit Sakthi or Divine power. That Sarveswara is beyond Maya (all powers of illusory nature) and all other Gods are within Maya according to Vedanthic Conception. From this Maya we have seen that all these visible and invisible universes have come into being. Human souls also came into existence from Brahman through the wish of

this Power of Brahman and these souls got individualized through Chit Sakthi, Spirit Divine in vibrant state only. Various are the categories of such souls as we have already described above. Human beings came into existence on this earth by conglomeration of quintupled elements in a particular order and the souls appear in them as directed by the Power Divine called Niyathi (ordaining power). In this way human beings appear in this world. Sri Ramakrishna used to say that the tortoise that is floating on the surface of water itself is the tortoise that is seen as swimming with legs and head stretched out, and similarly the Brahman that is vibrationless, formless, stateless and still is the principle shining as Saguna Brahman, manifesting this cosmos in a wonderful manner. These manifestations take place at the wish of that Brahman which is beyond all these. This wish is the most wonderful divinity about which no one can say anything. Yet it is there and people call it divine play. Really that wish is the directing power of the Power Divine in every stage. That wish is the cause of our souls' manifested existence.

Man lives in this world as a free agent to do whatever he likes in his own way. But, alas! he is not capable of doing anything as he is a mere tool in somebody's hand that is invisible. He

plans various things and yet he is not capable of carrying out many of his plans. Yet he thinks that he can do anything and everything as he wants. He cherishes many desires and aspirations in life and in the midst of everything he suddenly disappears from this arena into some unknown destination. It is believed by many, that the soul of man after passing away from this body wanders here and there in search of the body. Anyway it is true that the soul gets a wonderful trance just at the time of passing away and the nature of that trance will be of the nature of the Karma (power of actions giving reward) that is most predominant and waiting for immediate result at the time. Every Jeeva (soul) has passed through various lives in this world as human beings and every life has accumulated a good amount of Karma (power of past actions producing results) for future realization. In ordinary case the most predominant effects of all these will shine at that time and they will bring up a trance in a wonderful way. In that state of trance the soul will be led by divine agencies to the next destination where the fruits of such Karmas (actions) can be realized. According to the nature of Karma souls may be led to different planes, such as Pithruloka, Heaven Maharloka, Janarloka, Thapoloka and Sathyaloka or Vaikunta. No one can go beyond that

through such Karmas. But all these who go to any state after death through such Karmas will have to return to the same life of human being after the expiry of the effect of the accumulated karmas (power of past actions producing results). Even Brahmaloaka will not be permanent if the soul reaches it through Karma. Unless one reaches Brahmaloaka through meditation, there is no possibility of remaining there eternally. There is another class of people who are much attached to this world and worldly possessions. These and others who had led wretched lives will have to suffer in the plane of Prethas (evil spirits) for a very long time after death. Now there is one more point to be clearly understood in this connection. That is the fact that those alone who reach Vaikunta through meditation can remain there eternally.

By meditation one gets one's own mind withdrawn from all external objects although it is connected with the senses in the beginning. In that state if one dies he will become a Pithru (good spirit). The next higher achievement is withdrawing the mind from senses also and fixing it on Ishta Deva (God of one's own choice). In that state if one passes away, the soul will reach any of the higher planes beyond heaven as heaven is only for those who do good Karmas. But the soul cannot get into the plane of Brahmaloaka if it

has not attained very deep concentration and thereby the union of the mind and intellect beyond all fickleness. Brahmaloaka is a plane of intellect only as we have stated before. No mind can get into that state. By continuous and constant meditation one must try to quiet all mental vibrations and make the mind united with Buddhi (intellect) and then go on with undisturbed meditation on the form of Ishta Deva (chosen ideal). In that state the Buddhi of the meditator will be in the shape of his Ishta Deva, firm and steady as an image. That meditation is a sort of Samadhi of higher order in Sakara meditation. Such souls can reach Brahmaloaka and remain there for ever. To go beyond that, it is necessary to have Nirakara meditations of light and knowledge. The highest Brahman will be reached only through Nirvikalpa Samadhi. For Nirakara meditation of higher type intellect also must become merged in consciousness which is a manifested state of the soul. Individual consciousness will merge into cosmic consciousness in Samadhi and that cosmic state is Saguna Brahman. Beyond that is Brahman.



CHAPTER VII

MAN AND HIS LIFE.

We have established a theory that man is manifestation of a particle from this cosmic source consciousness and that he has to pass through different stages in life. The aim of human life is to evolve into divinity that was his original state and that which he lost in the middle due to the veiling and projecting nature of Mahamaya (Power Divine). In our exposition of the theory we have stated that it is the power divine called Mahamaya that is doing everything in this universe. According to Vedantha there are three states called Jagrath, Swapna and Sushupthi or the states of wakefulness, dream and deep sleep for an ordinary man or Jeeva. It is said that these states are common for both Jeeva and Iswara of the universe and they enjoy one kind of experience in and through these different states. Vedantins say that the spirit associated with wakefulness in a man is called *Vaiswanara* and that in the cosmos is called *Viswa*. Similarly the spirit associated with dreaming state and dreamless sleep in a man is called by the names *Thaijasa* and *Lajna* and that in the cosmos as *Hiranyagarbha* and *Iswara* respectively. They say that Brahman is beyond all these aspects of the spirit, free of all experiences and vibrations. Brahman alone is in

fact shining through these different Upadhis or mediums and they are called by different names looking through these Upadhis. In Sushupthi (deep sleep) there is no consciousness even and the experience is some sort of bliss which is the nature of the soul. But that state is not permanent and that is full of darkness. In Samadhi there will be supreme light of bliss and in the highest state of Samadhi it will be of an infinite and eternal nature. This state of Samadhi is the fourth one and that is called *Thuriya* state by Vedantins.

In our description we have stated that Brahman is the highest principle and the next one is the vibrant state of Brahman called Parasakthi and then Mother Divine. Brahman alone is manifested as Parasakthi and in the next stage as Mother Divine. These aspects are formless and again the same Godhood has become different deities with human forms. There is in fact no difference between these two methods of explanations as both these methods are dealing with the highest principle-Brahman. Again Vedantha states that this Brahman is having a power called *Maya* latent in it. This Maya has two kinds of powers called *Avarana* or veiling and *Vikshepa* or projecting. This veiling power hides the real nature of Brahman and the other projecting power brings up this universe and all that is in it into existence. We have described all these almost

in the same way with a slight difference in the process of manifestation. We have already stated that Brahman itself in vibrant state is Parasakthi and Mother Divine and both these states together are called Saguna Brahman, or Nirakara Iswara (impersonal God). There is not much difference between these methods of explanations. Similarly there are four states as Jagrath, Swapna, Sushunthi and Thuriya as per Vedanthic system and we have added one more to that classification of states i. e. *Thuriyatheetha* state. The highest state according to Vedantha is Thuriya and we treat that state as a sort of trance only. We see that there is such a state called trance in which there is super-conscious consciousness. That is the state in Brahmaloaka. That state is not perhaps recognised by Vedanthins. Anyway that state of trance is there and we are to include that state also in any of the classifications.

This state of trance is to be understood now as we have mentioned that it is the state prevailing in Brahmaloaka or Vaikunta. We have already described about it in a previous chapter. There are two kinds of trances, called devotional trance and Vijnana trance (trance having divine knowledge only). The former is a state of thrilling joy and the latter is joy divine full of knowledge. We have heard of the state of Sri Chaithanya as an example of devotional trance. Sri Ramakrishna also

had a kind of trance which is to be treated as devotion combined with Vijnana (knowledge). There were others who had pure Vijnana trance of a higher type in which the person will be in *Kevalee Bhava* (consciousness in the state of serenity of Spirit Divine).

This Brahman about which we have described before is really the soul of man, although in a manifested state. The soul is again shining as the consciousness and from that consciousness another power called Buddhi (intellect) is manifested. Individual ego is also born from the consciousness. Buddhi (intellect) again in a vibrant and modified state is called mind and this mind is the head of all senses. There is another power called Prana (vital force) working in the body and it is that power that makes the mind active. Prana is spread throughout the system through Prana Nadis (invisible channels of vital force) and all these Nadis are imaginary only. In fact this power is spread throughout the body of man. There is a story about this Prana in one of the Upanishads that it is arguing with other organs that it alone is the power with which man can be alive. It is so very important in human activities. Anyway Prana is the main factor in life and this is the cause of all actions of mind, Buddhi, senses and the body. All these together in a body made up of five elements of quintupled

nature and the soul as we have stated above is a man on earth. This man is enjoying the fruits of his actions of the present as well as of the previous lives. It is of course not possible to enjoy all the fruits of all the actions of a life in that life itself. Then to realize the remaining results, he has to take another birth in this plane. It would have been something tolerable if only such a birth again would solve the problem, but that is not exactly what is taking place in all cases of human lives. There are a number of planes above this earth where these souls will have to suffer or enjoy pleasures or spiritual happiness, as the case may be as a result of their Karmas (past actions). Jeeva leaves the body with his Prana, mind, Buddhi and consciousness and goes to some other planes to reap the fruits of his Karmas. Some divine souls leave the body with Buddhi being deified by spiritual exercises and mind united with the intellect and go to a higher plane where they can enjoy spiritual joy. Some others, due to their spiritual practices and realizations, go to still higher planes or states without even the Buddhi (intellect). All these details will be discussed in the succeeding chapters. Anyway this is in short a description of a man.

This man is having a wonderful mind with various capacities. It has various kinds of powers to adjust itself to the needs of man in all

circumstances. There is a saying that a man is a creation of his character and that character is of the mind and mind only. This mind is said to be capable of having infinite amount of powers of this universe as it is a part of the cosmic mind. Cosmic mind is the mind of Iswara (Lord) of the cosmos or the mind of Chit Sakthi manifesting in the cosmos. It is needless to say that in the plane of Chit Sakthi Mandala there is no mind or intellect manifested, but the same power will have those powers manifested in the lower planes. It is therefore clear that in Vaikunta or Brahmaloaka that power is having a cosmic intellect manifested although it works in sectional planes of Solar spheres in different ways. Vaikunta Sakthi and Iswara in formless state are cosmic in character. The same power in the lower planes and in our earth develops cosmic mind and our mind is in fact a part of it. We can have infinite amount of powers from that cosmic mind by Yoga practices. Anyway that is not our purpose of this description in this chapter. We want to show that the mind is capable of doing wonders and it is the cause of all our miseries of death and birth. Mind is cherishing various desires and aspirations and that is the one cause of rebirth for us. If there is no desire at all one may live only to annihilate the past Samskaras and Karmas (tendencies and effects

of actions) and then go to the state of Brahman. But that is not possible unless the mind is deified or annihilated by spiritual practices. According to some, mindlessness is in a way Mukthi (salvation). But in our view that is not sufficient for the highest Mukthi. It is necessary to annihilate the mind, Buddhi (intellect) and ego manifested in consciousness and the state of Brahman should shine in the consciousness before one gets Mukthi. We are trying to give some details in the succeeding chapters about those practices which will lead us to annihilate all these.

Men in this world live enjoying pleasures from fleeting objects of external world. They get momentary pleasures at times and infinite amount of misery follows every bit of happiness. Yet they aspire more and more for this fleeting objects. In this manner most of the people on earth live forgetting the aim of life altogether. We are here to regain our lost nature full of joy divine. That is our goal. Knowingly or unknowingly all souls are searching for that joy in and through everything, but due to the deluding nature of Mahamaya (illusory power) they do not search for the real object. They think that they will gain that state of bliss if they can fly to moon or sun or annihilate the whole population by using destructive weapons of a terrible nature.

So many are working in that line and yet the real quest is for that supreme state of bliss. If anyone wants to be in that state of joy he will have to search within his own being. He will have to annihilate the mind that is creating infinite desires and Samskaras (tendencies as a result of past actions). We will now think of the process for annihilating the mind.



CHAPTER VIII

THE MIND OF MAN AND ITS POWERS.

This chapter deals with occult powers of the human mind. It is necessary to know something about the mind before we proceed with the process of spiritual practices. This mind is the cause of our birth and death in this world and we are not masters of our mind although we are not mind itself. Let us think and find out what this mind is. Atman is knowledge and bliss infinite. Yet there is no vibration of knowledge there. Just as the sun is heat and light embodied, the soul is knowledge and bliss only. The sun has its rays of light and similarly the Atman has consciousness as the light of knowledge in vibrant state. The light of the sun is visible when it falls on any other object. Similarly the knowledge of the Atman shines when consciousness works in Buddhi (intellect) which is made up of pure elements. We see that the moon is shining because of the light of the sun falling on it. We also see that there is moon light as a reflection of the light of the sun. Similarly the knowledge of the Atman makes our intellect shining and that light of intellect makes reflections as mind and its modifications. Now we understand that the sun of knowledge is Atman only and consciousness is its light. Again we know that intellect is shining

only through the light of knowledge of the Atman which is consciousness only. Mind and its modifications are mere reflections of the intellect which we call Buddhi. This explanation gives us some new light about Chandra Mandala, Surya Mandala and Vidyunmandala (electronic plane) as well. Atman means Brahman only and the plane of cosmic consciousness means the light of knowledge of Brahman itself. The plane of intellect or Brahmaloaka is the state through which the light of knowledge of Brahman is reflected. All the lower planes connected with the sphere of the sun are parts of the same state and all the planes in the sphere of the moon are mere reflected states and its modifications. Just as we see the sun and its rays and the moon and its light from this earth, we see these Mandalas or different planes from this earth only. We are to try to find out ways and means to reach these higher planes from here.

Now we have come to know that intellect and mind are mere reflections and modifications of the light of knowledge of the Atman and the consciousness is the light of knowledge itself. Yet we are absolutely under the sway of these reflected states of knowledge. Higher knowledge will be beyond the plane of our intellect and that is the plane of consciousness. In this cosmos also the plane of intellect is Brahmaloaka, and beyond

that is the real state of divine knowledge or divinity. In the lowest state of reflection which is called mind, there are constant modifications and that is the cause of diverse experiences. If those modifications are arrested, the power of reflected knowledge or the mind will increase infinitely. That is the utility of yogic practices or the practice of concentration and meditation. It is said in Yoga Sasthras (occult science) that the mind can gain wonderful powers by practising concentration and meditation or Samyama on suitable objects. It can have the power of the object of meditation or rather can become the object itself. If we meditate on Brahman or any other objects as a symbol of Brahman, we will become Brahman itself. Let us analyse the process a little for our theoretical knowledge.

We know that generally we think of the objects of this world and as a result we are in the state of a trance of a worldly nature. If we constantly think of something divine through devotion, we will get a trance of devotion of that type. If we constantly think of supreme divinity which is pure knowledge and bliss absolute, we will get a trance of *Kevala Bhava* which is absolute knowledge and bliss in stillness. We have heard of the name of a state as *Bhava Mukha* in which Sri Ramakrishna lived after the highest realization. That *Bhava Mukha* is the state of Vaikunta and

that is really a state of trance. These experiences are of the mind and intellect only.

This mind can be controlled to some extent by religious practices. If it is not controlled, the trance will be of the nature of this world and worldly life. It is the nature of this world to be ever changing and it is the nature again to have better changes or better things. This movement towards what is better and better is called aspiration and desire. Men are always running after betterment and due to ignorance these desires and aspirations are always leading towards worldliness only. If we can control these desires we can control the mind. We have not only to control it but we also have to mould it in a divine manner so that we can enjoy divine bliss. We have the experience that we get some kind of joy or pleasure from an object, only if it is liked by us. Some get pleasure in drinking intoxicating beverages while some others get nausea by their smell even. This shows that the state of mind is the cause of the experience of joy or pleasure or misery. We see very many mendicants with begging bowls in a state of joy and satisfaction while others shudder at the sight. This is also due to the state of their mind. From all these we can understand that the mind is the cause of all our joy or sorrow and that we can train the mind by practice. Such a course of training to deify the mind is the

beginning of Sadhana (spiritual practice). There is a state of mind that aspires for such a transformation. That is called *Mumukshuthwa* or the desire to get liberation, since the aim of all these attempts is salvation.

This training will give various results. We see an object outside and the knowledge we get in the intellect by seeing it is through our mind. It is said that the Prana (the vital power) working in the body is guiding the mind in every way. It is therefore necessary to control the Prana also to some extent before we shall be capable of controlling the mind. That is entirely a different subject about which we will discuss later on. The knowledge about any object is gathered through the senses and the nervous system and then the mind will take the shape of that object. Mental vibrations reach the brain and the intellect will consider the pros and cons and decide what is what. Then only the intellect be said to know it. But in ordinary cases the mind will give information and just after that, that modification will change. The mind is constantly changing in the form of waves. It cannot be steady for three seconds even. As the mind is only a modified state of intellect which is again a reflection of consciousness or vibrant state of the Atman, the reflection alone

will exist if the modification is stopped. That reflection is our intellect or Buddhi. Such a state can remain for ever if the reflection is in the form of something eternal. That is the state of Vaikunta where the intellect is in the form of God who is conceived as eternal. Some do not think that the form of God is eternal. They go beyond that and reach formless state of God which is cosmic consciousness only. Buddhi (intellect) cannot reach there. It is the intellect that decides everything. If there is no intellect, the knowledge will be of a universal nature or rather indefinite. That is what we call cosmic consciousness and that is the state where there will be vague ego consciousness existing. That is Vidyunmandala (electronic plane) and in that state where there is no feeling of individuality, there will be joy only which is the nature of the consciousness. To attain this state and still higher ones is the aim of our spiritual practices or Sadhanas about which we are to discuss in the succeeding chapters.

Before proceeding with the description about the process of practice we will mention here that there is a state of occultism to our mind and intellect. By constant communion with divinity this mind will acquire occult powers and the state of trance in some divine souls. Then they will get infinite Knowledge about divinity and the

states there revealed through divine agencies. Although it is impossible for all human beings, it is possible to some at least like Suka Brahmarshi and others. That is also to be treated as a part of mental culture of very divine nature. Through such occultism we have got our Vedas and Upanishads as a boon to humanity at large.



CHAPTER IX

MINDLESSNESS AND SAMADHI.

We have found that the mind is the source of all these diversities of experiences and by conquering it we can get rid of the diverse experiences. Pathanjali says in his aphorisms on Yoga that Yoga is making the mind free of modifications. It does not mean that the mind is to be annihilated as in deep sleep, as there is no knowledge shining in Sushupthi (deep sleep). There is of course supreme bliss in that state of deep sleep just as in Samadhi (super conscious experience). Yet, that is not the state which is our goal. No one can remain in that state for ever. When one gets awakened he will be the same man as he was before sleep. But one who goes into the highest Samadhi will be a different man altogether when he comes down from Samadhi. He will be an enlightened man in spirit. This is the difference between Sushupthi (deep sleep) and Samadhi (super-conscious experience). This is the only difference between them. Mindlessness is to be achieved by practice of meditations as directed in scriptures and then only one will be able to have Samadhi in that state. Some Sadhakas (aspirants) misunderstand the scriptures and explain them, as if the state of Samadhi is that of Sushupthi. Some ask the followers to make the mind free of

all thoughts to reach the state of Samadhi. They do not understand that mere thoughtless state will result in sleep only. Mind must remain awake and yet free of thoughts and still and that is Samadhi of the lowest type.

This Samadhi (super-conscious experience) is to be achieved by meditation only. When the mind can remain in the form of one object without flickering in anyway for a long time it is to be called Samadhi. If the object is anything with form, the Samadhi is to be called *Sakara Samadhi*. For instance, one may be meditating upon the form of an *Ishtadeva* (chosen ideal) and he may forget this world, himself and his body and remain in the consciousness of his *Ishtadeva* in the form as he conceives and that is *Sakara Samadhi*. In that state his consciousness and intellect may remain in the form of that deity as an image only. We have already seen that there is no possibility of the mind remaining in a modified state for more than three seconds without any vibrations in it. We can conclude that in *Sakara Samadhi* where the aspirant remains in very deep meditation on the form of his chosen ideal, he will have no modification in his *Buddhi* (intellect) and that state is called mindless state.

There is another state where the mind does not exist. It is called *Kevalee Bhava* or *Sahajavastha*.

The consciousness of such a great soul who has this kind of experience will be in the form of Brahman, the Highest. That state of Brahman is knowledge and bliss absolute. The consciousness of such a man will be enjoying the divine glory of Atman within, the man himself remaining in the form of human being. Such souls are very rare indeed. We have heard of the great soul called Suka who was ever in that state. Generally men go into deep Samadhi in Brahman and disappear into that infinity itself. Rare souls, by the will of the Lord of the universe, remain in *Kevalee Bhava* of the path of knowledge or *Bhava Mukha* in devotional practices, after having such high experiences. In that state of *Bhava Mukha* devotees enjoy the nectar of bliss from their God. They are really in the state of trance or in an intoxicated state with divine joy. Similarly those great souls who enjoy *Kevalee Bhava* are also in an infinite ocean of joy of divine knowledge of Brahman.

Now there are other kinds of Samadhis of higher order such as *Savikalpa* and *Nirvikalpa*. In these states the aspirant does not possess even the intellect. In those states the intellect is merged in consciousness or Brahman. In *Savikalpa Samadhi* the intellect becomes one with the consciousness and that consciousness also becomes one with cosmic consciousness. Yet there is a feeling that he is becoming one with cosmic consciousness.

That shows that "He is" and that the "Cosmic being is". In Vedantha there is a Mahavakya (great dictum) "Aham Brahmasmi", the meaning of which is "I am Brahman". "I" exist in the consciousness and the consciousness feels oneness with the state of Brahman also in that state. It is the earnest attempt to expand as Brahman or infinity. That is really the state of Savikalpa Samadhi. Beyond that is the state of Nirvikalpa in which state there will be no "I" or the state of Brahmanhood. All-embracing expansion as well as vibrationless state beyond all limitations is there. Such a state is called Nirvikalpa state. No one can return from there unless one keeps a slight ego after attaining that state of Samadhi. Even Sri Ramakrishna maintained a slight ego when He went into that state while He was under the training of His Guru Thotapuri. Subsequently He remained in that state for six months, it is stated in his life-history. It is needless to say that He was in a lower state of Nirvikalpa then. He himself has stated that a man will live only twenty one days in a human body if he gets into the state of Nirvikalpa Samadhi. But we say that in the highest Nirvikalpa state no one will live for more than three days in a human body. From such a height no one will return to this plane of consciousness. What Sri Ramakrishna spoke about was a lower

type of Nirvikalpa Samadhi which He had experienced. We know that His life was meant for the good of the world at large. His Mother Divine kept Him with a bit of ego while in that state. This is the highest state of Samadhi and this is our goal.

Now we have seen that mindlessness is not our goal. At the same time we have seen that mindlessness is really needed in Samadhi. Similarly we have seen that Sushupthi is not Samadhi, but the real state of Sushupthi is something like Samadhi. In Sushupthi Atman alone exists, but the man does not know about the existence of that Atman. In Samadhi also Atman alone exists but the man knows that Atman exists. In the highest Samadhi the aspirant becomes Atman itself. Anyway there is no darkness or Avidya in Samadhi. Sushupthi is full of Avidya and darkness. Samadhi is full of knowledge and it is a state like the light of lightning or the glory of lightning or the light of bliss eternal. Such a state is Brahman and certainly that is our goal.



CHAPTER X

MIND AND PRANA.

We have already described the nature and workings of the mind in the previous chapter. Now we are considering the relation of the mind to Prana which is the vital energy in human body. Divine ether or spirit and divine Prana or power united together into singleness is the state of Brahman as we have described before. Divine ether represents the state of nothingness or vacuum and divine Prana represents knowledge and power of Parasakthi. All these together is Brahman in the highest state. This shows clearly that Brahman is not mere nothingness. It is not pure and simple oneness. It is Advaita (non-dual) state as all these together become one and one only. Then this divine Prana or power begins to vibrate and that state of power is called Parasakthi where Moolaprakrithi (neutron) is manifested as a result of vibration. In the lower stage this vibration becomes vivid and the power also becomes more manifested. That power is called Mother Divine or Chit Sakthi. Now we can very well understand that the result of the vibration in divine Prana is light and knowledge. It is really the vibrant state of the electronic plane. It can be understood that Prana is the main factor in the manifestation of knowledge. In the highest state this knowledge

is called consciousness and Prana is treated as divine power. Vibration in this electronic state develops all kinds of elemental powers called Thanmathras by ancient sages. From these elemental powers fine atoms are developed. We have described about Vaikunta Sakthi in the preceding chapters. That Sakthi is really the result of the vibrations in that plane full of atoms of sky, air and fire. The light of knowledge manifested in that plane is shining as intellect of the Cosmic Being. The intellect of macrocosm is the state in Vaikunta and Hindus call that intellect, the creator Brahma. The intellect of microcosm is called individual Buddhi. This intellect is made up of elements only and they are of sky, air and fire. Pure elements of sky, fire and air constitute this intellect in man. Then the mind is constituted of pure air elements as major part and elements of sky, fire and water as minor parts. Thus we find that the mind is closely connected with Prana (vital power). Similarly our senses are constituted of pure elements. Elements of fire and air are predominant in eyes, those of sky and air are predominant in ears, those of earth and air are predominant in the nose, those of water and air are predominant in the tongue and those of earth, sky and air are predominant in the skin. It is needless to say that divine power or consciousness is working in all these internal

centres of intellect and mind and also in the organs of senses. In the organs of actions the predominant factor is Prana (vital force).

We have clearly stated that the Prana or vital force is the main factor in our intellect and mind and that electronic state of consciousness is the cause of all these manifestations. Brahma Vidya (Divine knowledge) is the nature of Vidya Sakthi (Divine Mother) and Vaikunta vibration of God-consciousness is the nature of Vaikunta Sakthi. Vaikunta is a state full of divine sublimity of exalted joy divine, and that is the nature of this Vaikunta Sakthi. Glory of Vaikunta is a combination of the higher knowledge and also the consciousness of personal God. Vaikunta Prana (power of personal God) prevails in the sphere of the sun in different degrees. All the lower planes are of the mind, and the Prana (vital force) prevailing there is of lower nature. Air is only a part of the Prana which is the vital energy of Mother Divine and the only manifested expression of Prana is air. In our system also breathing is the manifested expression of the power called Prana. But the vital force is working throughout the system of a human being in various capacities of powers called Prana, Apana, Udana, Samana and Vyana. Some say that there are Upa Pranas (subordinate vital forces) also working in the body. All these are connected with our mind and they

are working as directed by the mind although some acts of Prana are done without our knowledge. Similarly mind is working as prompted by this Prana. When Prana is alert one is wakeful and active. If the Prana or vital power is weak the man will be drowsy when he is at work. In life, this prana is such an important factor. We generally say that a man is dead when this life-force leaves the body. This Prana (vital force) is a mysterious power and existing both in the etherous and elemental planes of existence as divinity.

Now we have described that the mind is an outcome of the workings of the divine power and it is working in company with the life-force or vital force that is working in the human system. Both are connected together and are parts and parcel of the same cosmic power called Divine Mother. By controlling our psychic powers and Pranas we are sure to gain control over the universal Prana and mind as well. That is the aim of Yogic practices. Thereby they gain wonderful psychic powers. Our aim in this attempt of description is not to learn anything about such powers. Our purpose is to know something about spirituality and we shall proceed with our descriptions about spiritual practices.



CHAPTER XI

PRANAYAMA OR CONTROLLING
THE VITAL FORCE.

We have described the state of mind and Prana (vital force) and now we are considering about the process as to how to control this vital force that is working in the body. This force is the source of different activities of the organs of senses and actions and by controlling this force one controls all the organs of senses and actions at one and the same time. This control will give additional strength to our mind and then the mind will be able to dive deep into the object of meditation. There is a path called *Kundalini Yoga* of which we are going to give a short description in this chapter. Before doing that we will give some details about some centres called *Chakras* (plexus) where this vital force or power resides. One of them is at the bottom of the spinal column in front of the anus and in the middle of the triangle there. That centre is called *Mooladhara Chakra* of four petalled lotus over that triangular base. On those petals of this Chakra there is a power called *Kundalini* coiled up and lying dormant there. This power is most important in Yogic culture and Thantric system of practices. Through the centre of *Meru Danda* or the spinal column there is a

hollow channel called *Sushumna* of golden hue. On both sides of this *Sushumna* there are two channels of silvery hue called *Ida* and *Pingala*. At the bottom and just above the *kundalini* there, *Ida* and *Pingala* are joined together. *Ida* goes up from the left side of *Sushumna* and at the top-most portion of the head it crosses towards the right side of *Sushumna* and comes down to the right nostril and similarly *Pingala* starts from the right side of *Sushumna* from the plexus of *Mooladhara* and crosses towards the left side at the top-most part of the head and ends at the left nostril. These channels pass through many centres called *Chakras*. They are *Swadhishtana*, *Manipura*, *Anahatha*, *Visuddhi* and *Ajna* and at last ends in the centre called *Brahmarandhra* at the top-most part of the head just below the skull. These *Chakras* are not of much importance of our descriptions here and as such they are not going to be described. One of the important centres is *Mooladhara* and the *Ajna Chakra* is another important centre for meditation in the head. The lotus of the heart for devotional meditation is just below the *Anahatha Chakra* and it is an imaginary centre of eight petals.

Now we have come to know something about *Sushumna*, *Ida* and *Pingala Nadis* and the base where all these rest. We shall give a very short

description of a practice called *Nadi Suddhi* (purifying the passages of vital force) to be done at the beginning of the practice. One should sit erect in a proper Asana (posture) and begin the practice. There are various Asanas for Yogis. Some of them are very important. They are *Padmasana*, *Mayoorasana*, *Koormasana*, *Kukkutasana*, *Veera Padmasana*, and the like and the most desirable among them is *Padmasana* for Yoga practices. After being seated one should keep the back bone, neck and head erect in a vertical line and look at the tip or the top of the nose, the eyes being half closed. Some say that the tip of the nose is very good and at the same time, others say that the top of the nose is better for fixing the look. We are of opinion that for meditation within the heart, tip of the nose is better and for the meditations on Ajna Chakra or *Sahasrara* the top of the nose i. e., the top end between eye-brows, is desirable. One is devotional meditation and the other is the meditation of a Jnani (follower of the path of knowledge). Anyway these are the preliminaries and then one should begin to practise *Nadi Suddhi*. Before doing that one may send forth good thoughts full of vibrations of divinity around and pray to all divine beings for blessings and thought currents so that one may progress in the practices. Then begin breathing in, slowly using

sixteen or twenty seconds of time and then breathe out slowly using the same length of time. If one is initiated with any *Ishta Manthra* (sacred syllable), that *Manthra* can be used instead of counting seconds to calculate the length of time for each breathing. In this way sixteen or twenty breathings in and breathings out can be practised at a time and it may be repeated thrice or four times a day. Some meditate upon their chosen ideal within the heart during this practice and some meditate upon a wonderful light at the tip of the nose. Any way this practice is to be continued for three or four months only. Then he may begin *Pranayama*.

There are various kinds of Pranayama practices. Mainly, there are three divisions such as *Pooraka* (breathing in), *Kumbhaka* (holding the breath within) and *Rechaka* (breathing out). Then again there are three other divisions called *Uthama* (best), *Madhyama* (medium) and *Adhama* or *Laghu* (lowest). Besides these divisions there are two important kinds of Pranayamas having *Bahya Kumbhaka* (holding the breath out) and *Anthar Kumbhaka* (holding the breath in). *Pooraka* means breathing in, *Kumbhaka* means holding the breath within and *Rechaka* means breathing out. For *Adhama* or *Laghu* (lowest) Pranayama, twelve Mathras for *Pooraka*, forty eight Mathras for *Kumbhaka* and twenty four Mathras for *Rechaka*

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are the time limits. One Mathra is equal to half a second only. For Madhyama and Uthama Pranayamas the length of Pooraka may be twenty-four and thirtysix Mathras respectively. Kumbhaka and Rechaka may be increased proportionately. Some Yogis make Kumbhaka within after beginning with Pooraka and some others begin with Pooraka and make Rechaka immediately after that, and then make Kumbhaka holding the breath outside. But the length of each practice will be the same as before. Bahir-Kumbhaka i. e., holding out the breath is certainly harmless to practise. Then there is another kind of practice called *Vaikunta Pranayama* about which we need not know much. By practice some people get accustomed to have Kumbhaka for any length of time. That is said to be *Vaikunta Pranayama* by some Yogis.

It is always better to begin the practice with short length of time, say, six or eight Mathras for Pooraka and proportionate time for Kumbhaka and Rechaka. Slowly one can increase the length of time according to the capacity of an aspirant. Anyway it is enough if one practises *Laghu Pranayama* for ordinary meditations. Let those Yogis who want Siddhis (psychic powers) practise higher methods. Now we will describe the Pranayama in a vivid manner. When the aspirant begins breathing in he should think that he is breathing

in a kind of wonderful power and sending it through Pingala to the base of Sushumna. Pingala begins at the left nostril. Begin inhaling through left nostril and then imagine that the power is sent to the lotus of Mooladhara through that Nadi. It crosses towards the right side at the top of the head and imagine that at the bottom, that power is forcing the Kundalini (coiled up power) to rise up and get into Sushumna which is the hollow pipe in the centre of the Merudanda (spinal column). It is closed at the bottom end. Imagine that the force of pressure of the Prana opens the end and sends up that wonderful power called Kundalini through Sushumna. Some Yogis repeat the *Beejam* 'HUM' many times during Kumbhaka and imagine that the Prana is hitting on Kundalini to wake it up and send it up through Sushumna. (Beejams are sacred syllables having wonderful mystical powers). This Kundalini is said to be the power of Parasakthi and that power passes through different centres and reaches the top-most end of Sushumna where there is a centre called Brahmarandhra. Kundalini enters that Brahmarandhra and the Yogi enjoys *Amritha Dhara* or the flow of supreme *Ananda* (bliss) throughout the system. Then slowly breathe out through the right nostril imagining that the vital power is sent out through Ida that is running up through the left side of Sushumna crossing towards the

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right side at the top of the head and ending in the right nostril. After finishing Rechaka, the aspirant may slowly breathe in through the same right nostril and proceed with the practice as stated above. This time Rechaka will be done through the left nostril. Then, for the next Pranayama Pooraka must be done through Pingala as described above. With all these imaginations the aspirant practises twelve or sixteen or twenty-four Pranayamas at a time. Some practise for hours together when they become masters in Pranayama.

Besides these imaginations some devotional Sadhakas practise meditation on their chosen ideal while doing Pranayama. Anyway after finishing this Pranayama, all Yogis go on with various types of meditations with concentrated mind. For making the mind concentrated this Pranayama helps the aspirant immensely. The ultimate goal of a Yogi is to send up the Kundalini and all other powers in the body to this centre called Brahmarandhra. At last the skull will be opened by the force of all these powers and the soul will then break the sphere of the sun and reach the plane of light of lightning. That is his *Kaivalya* and that is the end.

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CHAPTER XII

PRELIMINARIES FOR PRACTISING MEDITATION.

Before proceeding with the description of the method of practices we shall give a short description about the preliminary preparations for all kinds of spiritual practices. It is to be remembered that all human beings are born with an infinite amount of Samskaras (tendencies) of their past lives. Some of them may be good indeed but some may be very bad inducing them to do further bad Karmas (actions). Samskaras are tendencies accumulated as a result of our Karmas done with attachment. Of course all actions will have some kind of Samskaras according to their nature. But unattached way of carrying out Karmas may not make the doer affected by their results or by Samskaras. Some Acharyas (preceptors) say that the result and Samskaras originated by the Karmas of great souls will go to their followers or opponents as they deserve. Anyway such souls will not be affected by the result of their Karmas.

These Samskaras are to be modified before we proceed with our practices of an occult nature. It is a problem how to get these Samskaras of innumerable lives modified in one life. Yet we have to do these purifications in this life. Ways

and means for this purification are various according to our scriptures. Divine services, devotional practices such as worship, visits to temples and places of pilgrimage, prayers and associations with great souls—all these are some of the methods. Then there are acts of charities and other kinds of benevolent works of worldly nature. By all these one can get bad Samskaras (tendencies) changed or modified into good ones. These good Samskaras are also obstructions in spiritual path although they give material happiness in return. These are also to be annihilated. Meditation alone is the method for annihilating the roots or seeds of tendencies in an aspirant. But the manifested state of Samskaras of a good kind is to be eradicated by unattached services to the Lord in the form of human beings. That is the use of humanitarian works started by the great Swami Vivekananda. That kind of services will make the doer pure in heart. Those that are pure in heart shall see god, says Lord Christ. Before beginning to do deeper kinds of intuitive researches or Sadhanas one has to purify oneself by the above methods of divine and human services.

Now we shall describe here some methods of purifying activities of a man in the field of divine services. A man may go to any number of temples of importance, but he will be the same man

unless there is a longing for divinity within himself. If there is that longing within, he will certainly get the needed divinity from there. It is certainly good to go and worship in temples if one is really inclined to do so. That inclination will bring up some kind of divine attitude in the mind. But that is not generally the case with many. They go to temples mostly to see festivities or to show others that they are devoted to God. This is not what ought to be the case with a devotee. A devotee should feel that the Lord is his own and it is his duty to go and see Him and worship Him often, irrespective of any other consideration. Such visits will make his tie with the Lord stronger and stronger till at last the Lord takes possession of his heart as His own temple. The most important requisite is prayer from the depth of one's heart standing in front of the deity to make his heart pure, to make his mind clean and devoted and to give him capacity to remember and meditate upon the Lord. Such prayers will reach the Lord who is all-knowing and His grace will flow to the devotee. He may carry on the worship as often as he can and pray for devotion and purity of heart. Similarly he may visit sacred places where such vibrations are active by the assembly of great souls and devotees. We know of the atmosphere which prevailed at Dakshineswar temple during the life-time of Sri

Ramakrishna. Inexpressible divinity was always vibrating in that place and those who visited the place got blessed. Such visits to sacred places purify the mind and heart of an aspirant. All kinds of charities are good indeed to make a man pure. The foremost necessity is to have association with great souls who are ever immersed in divinity only. Such association will inspire a devotee wonderfully with spiritual inclination and at last a power divine will grow in the heart of that devotee. Without such association no one can gain anything spiritual.

One must cultivate devotion and inclination to practise Sadhanas in the above manner in the beginning. After getting inspiration by all these means one may surrender oneself at the feet of a great soul praying to him to show the path for salvation of his soul from the miseries of death and birth. The Sadhaka or devotee may accept that great soul who is an adept in spirituality as his own guide, Guru and everything in life. He must follow the directions of the Guru without a tinge of doubt. That faith alone will give him infinite amount of spiritual strength. Then he may follow strictly the path prescribed by the Guru with full faith in him. The grace of Guru alone will give spiritual elevation and realization to the disciple. However much, the disciple may exert himself, he will not get any result or

reward unless he gets the grace of his Guru. These are the preliminaries needed for an aspirant before he begins his practices. After getting initiated into a path of spiritual practice the disciple should consider his Guru as his God.



CHAPTER XIII

FIRST STEP IN THE PRACTICE OF
MEDITATION.

We have given a short description in the previous chapter about the preliminaries for meditation. Let us now consider in a general way about the benefit one can gain by this practice. We know that our mind is creating all these diverse experiences in our lives in this world. Death, birth and all our miseries are caused by our mind. Our desires and attachments to this world and worldly objects are existing in our mind only. This mind can be moulded in any manner as we train it. There are various ways of training our mind. One of them is by putting it in a mould so that it can take its shape as we desire. There are other means such as constant remembrance of an object, repeating the name of the object mentally without any break and also contemplation on the object. Contemplation means analysing the nature and quality of the particular object. All these methods lead us to indirect meditation only. But keeping the mind in a mould is real meditation and the result will be shaping it in the form and state of that mould. By constant attempt at meditation and by deeply concentrated state of meditation, our mind becomes steady

and still in the shape of the mould or the object of meditation and it gives up the flickering nature of the diverse modifications. Mind is nothing but the reflected and modified state of Buddhi (intellect) and when it is free of modifications it is pure intellect only. During deep meditation on any object our mind becomes free of all modifications and remains still in the form of the object of meditation. If the object is of a material nature we will gain full knowledge about it. If it is spiritual we will become spiritual and gain realization. This is really the benefit that we may gain through the practice of meditation.

Therefore we have to choose the object of our meditation, only after proper consideration. We have to think and find out the inclination of our mind and decide whether we shall follow the devotional path or the path of knowledge in our spiritual pursuit. We will discuss about the path of knowledge later on. Devotional path means the worship and meditation of a personal God. It may be noted here that all the descriptions of spiritual practices and conceptions about Godhood are based on Hindu conception. The followers of other faiths also adopt these principles more or less. We have to select an Ishtadeva (chosen ideal) and accept Him as all in all in our lives. There are different kinds of Godhoods for our worship.

Some of them are personified divinities of the Iswara (Lord) of the Universe. That Iswara is the power which we called Saguna Brahman. Great sages of ancient times meditated upon certain aspects of the Iswara of the universe and in their deep meditation or Bhava Samadhi they got realizations and they realized personified forms of God as representing those aspects. Siva, Vishnu, Devi (Mother Divine) and such other deities are of that category. All of them were in human forms as human beings conceived of them as such. They are really personified divinities of the impersonal God of this universe. These Gods are not mere imaginary beings as some people think. We do not deny the possibility of having such imaginary Gods. But most of them are personified divinities with divine spirit in them. There are different sects as followers of these personal Gods. Then there are others called *Niyamaka Iswaras* (controlling powers) in different divine planes as the heads of those planes, but they are not being worshipped by any. They are not known to us except one or two who are called Kalpa Niyamaka Purushas of this plane of earth like Manu whose ordinations are to be followed during this Kalpa (cycle). There is another class of great souls who are most divine personalities like Narada, Vyasa, Kapila, Dathathreya and others. Some people worship and meditate on them in some parts of India.

We have another class of Gods who are considered by their followers to be the most prominent among Gods. Rama, Krishna, Buddha, Christ, Ramakrishna and others are of that class of Godhood and innumerable are their followers. These incarnations can be meditated upon in a better way as they manifested divinity in and through human personalities. Their lives and methods are understandable by all. As they were human beings of our earth, we can love them in a better manner than those Gods who are not understandable or conceivable by us. These incarnations are better moulds for shaping our lives. We can see perfection through their lives and they may give us satisfaction in our divine aspirations by blessing us, they being seated in the plane of Brahmaloaka (plane of God-consciousness). Most of them are residing in Brahmaloaka without attaining the highest Brahman. They remain so for the sake of their followers. We know that Sri Ramakrishna has declared that He will exist in His individualized aspect till He takes birth again in this world within two or three hundred years. He will be watching His followers, blessing and guiding them in spiritual life. He has incarnated only to show the path for realizing God and for giving enlightenment to all seekers after Truth.

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These personal Gods are better ideals and moulds for our practices of meditation. By meditating on them we can reach their abode or Mukthi in them. If we are so inclined we can reach Brahman also through these objects of meditation by melting away their forms into cosmic or impersonal powers. We will describe all those processes later on. Now we are concluding the descriptions about universal principles, different planes and preliminaries of spiritual practices. Hereafter we shall explain some methods of spiritual practices which will lead us to liberation from the chain of birth and death. The most important part of this book will be the portion dealing with all these spiritual practices.



CHAPTER XIV

PREPARATORY PRACTICES.

This is a new chapter on the preparations for the practice of meditation although we have stated that we are beginning to describe about the practical meditation as far as an aspirant is concerned. Yet in theory these are only the preparatory details for a real and earnest seeker after Truth. One should be an earnest aspirant for liberation from this world full of misery and then only he will have the needed stamina for carrying on practices with firmness and whole-heartedness. It may be asked as to how this can be achieved in these days. To do this, first of all one may go through the Complete Works of Swami Vivekananda as his works explain Vedanthic truths in modern language, the Geetha and the major upanishads which will supplement the needed knowledge for this purpose. Then one should approach a teacher or Guru who is a realized soul. After getting his blessings, guidance and initiation one may begin the practice in right earnestness.

We have mentioned about a number of Asanas (Yogic postures) in a previous chapter. Now we will give names of a few ones which are harmless and can be adopted by all. Padmasana, Swasthikasana and Sukhasana are the most easy and

harmless postures. According to one's inclination one may choose any one among these and sit in a comfortable place where there will be no disturbance at all. We have already stated about Nadi Suddhi (purificatory practices) and other practices at the beginning. We do not repeat those details here. The aspirant should sit erect as described above and withdraw his mind from all external objects and senses. Then slowly he may look within his chest with his inward mental eye and perceive a space full of divine ether and divine light. That space may be just in front of the back-bone and in between the breasts. In the centre of that space one may perceive a lotus of eight petals of golden hue. This lotus may be seen situated just two inches below the line between the breasts and perceived as opened and facing upwards. It is good to meditate upon one's own Guru (preceptor) as seated in deep meditation on that lotus before proceeding with the meditation on the form of the chosen ideal as described below. Guru is to be considered as the manifested form of our chosen ideal and really he is all in all according to Vedantha. Vedanthins generally do not accept any Ishtadeva or personal God. Their God is Guru and they begin their meditation on their Guru. Anyway it is beneficial to remember and worship one's own Guru before commencing

meditation. Some aspirants try to merge the form of their Guru into the form of their chosen ideal and then go on with the meditation on that deity.

The aspirant may try to see the form of his chosen ideal as seated on the above lotus facing himself as a human being as conceived by him after hearing from his Guru. Ishtadeva may be seen as seated in deep meditation in full divine splendour. It is needless to say that His form is to be conceived as a condensed divinity. In all our scriptures, forms of God are described as Vijnanaghana (embodiment of divine knowledge) and really God is condensed consciousness only. Such a form of our Ishtadeva (chosen ideal) should be seen as seated on the above lotus within the temple of our heart. Just as we see the image in the temple we may try to see the form of our God with our mind. It may be mentioned here that the form may not remain before our mental eye for a long time even if we are able to see the figure clearly and vividly. It will take a long time even to see the form clearly. In some cases the figure may not appear before our mind's eye as a human being. For instance, we have not seen Lord Krishna, but we have seen his pictures. To conceive a human form as represented by the picture itself is a very difficult task. Yet we have to go on with our

attempt of practice. Let the form appear in the mind as seen in the picture. Although it may not be appearing as a human being, the practice must be continued. In course of time the form may appear as a human being as represented by the picture. There are various ways and means to keep the mind on the form of the deity about which we shall describe in the next chapter.

We are to meditate on the chosen ideal not only by seeing his form, but also by attributing to and assuming in him the state and quality as hinted in the next description. It is certainly much more difficult than the meditation on mere form. But it is essential to practise in such a way that we will be moulded in the shape and state of our chosen ideal. Abstract ideas such as state and quality are difficult to conceive in the beginning. Slow and steady practice will make our attempt successful. It is necessary to bring up the mood for meditation by repeating prayers and praises of the Lord before commencing our practice.



CHAPTER XV MEDITATION ON GOD WITH FORM.

Meditation on God in human form has been described very briefly in the previous chapter. Now we are going to describe the process in a detailed manner. Before commencing to do that we shall classify these meditations into different categories. Mainly there are two divisions called *Saguna* (with attributes) and *Nirguna* (without attributes) meditations. Then we may again classify them in another way as *Savishaya* (with object) and *Nirvishaya* (without object) meditations. Both *Saguna* and *Nirguna* meditations fall within *Savishaya* category. Some Yogis try to keep the mind free of all thoughts and vibrations and call that kind of practice as *Nirvishaya Dhyana* (Objectless meditation). *Nirvishaya Dhyana* means making the mind void i. e. still and free of thoughts. They believe that by doing that kind of practice the spirit or the Atman will shine and that is their goal. We do not agree with that view in any way. In our view the state of mind gained by that practice will be deep sleep or darkness only. Atman is not that. It is not nothingness even. It is the light of light. It is certainly the light of bliss and it is knowledge itself. We are not going to accept that system of practice as a useful meditation for attaining

salvation. We see that all those who enter into mere thought-free state or deep sleep are coming back to wakefulness as before with no spiritual enlightenment. We are not satisfied with such a state of realization and as such we leave that system of practice to be described by the followers of that path only. Saguna (with attributes) meditations are of two kinds such as *Sakara* (with form) meditation and *Nirakara* (without form) meditation. Nirguna (without attribute) meditations are of three kinds. They are *Nirguna Sakara* (without attribute but with form), *Nirguna Nirakara* (without attribute or form) and absolute Nirguna (absolute principle free of all vibrations) meditations.

Sakara meditation means the practice of meditation on any form like a human form, flame of light, sun of knowledge, glittering star or the light of lightning and condensed state of lightning. Vidyuth Vilasa (plane full of light of lightning) or Vidyuth Jwala (flame of light of lightning) are also forms which we can meditate upon. Infinite expansion of ether combined with divine Prana is a kind of Nirguna Nirakara meditation. Brahmanda Vidyuth Vilasa or infinite expansion of the light of lightning is a kind of *Nirguna Sakara* meditation. Meditating upon impersonal God as mere expansion of ether full of divine splendour and quality is one kind of *Saguna*

Nirakara meditation. Some meditate upon divine qualities and glories only. That is also a kind of *Saguna Nirakara* meditation. The highest type of meditation is absolute Nirguna meditation about which we shall describe later on.

We have already described the process of the practice of meditation on a human form in the previous chapter. That is the principle underlying all kinds of meditations in the heart. Yet we will give a description of a course of meditation on Sri Ramakrishna which will give a clear knowledge about *Sakara Dhyana* (meditation on the form) on any *Ishtadeva* (chosen ideal). We have seen His picture as seated in deep meditation with inward look and serene face. He himself declared that there is Mother Divine wonderfully shining in that form. That is a good form for our meditation. As described before, this form may be installed on the lotus of the heart at the commencement and perceived or seen with the mind as seated above. Slowly the form may be conceived as shining as a crystal of glass of condensed moon light. We know that moon light is cooling and soothing. It is said that during beautiful moon light night the mind of man will enjoy a kind of celestial joy. Now the form of Sri Ramakrishna has been converted into the embodiment of that state of light. Slowly the meditator may try to spread such a divine light around that form just as we see the

moon and its light around that globe. According to the development and of the capacity of the meditator he can try to spread out the light throughout the length and breadth as he can conceive of. He can try to visualize an infinite expansion of that kind of light and in the middle, the condensed state of that light in the form of Sri Ramakrishna. This is called Jyothir Vidya Dhyana (meditation on the light of the moon) leading the soul to all planes within the spheres of the sun and the moon.

We have described somewhat in detail about the meditation on a form of God although the form accepted as our object was of Sri Ramakrishna. It is to be remembered that this form alone will not bring up a Ramakrishna. We know that clay also can be moulded into His form. That will not give us the benefit of meditating upon Him. We have heard Him saying that one may worship God (one's Ishtadevatha) in a blade of grass or a piece of wood or a lump of clay and that if his conception is of God and God alone, the result will be God-realization. That shows that our ideas and conceptions about our chosen ideal are of importance. First of all one must have a clear perception of Godhood and the conception must be about the divine being or state. Sri Ramakrishna was absolutely divine and He

was ever immersed in divinity. So the meditator must think that the divinity of Sri Ramakrishna is being installed within. It is really not essential to install Him on the lotus of the heart. It is stated in all the scriptures that the Lord is shining in the heart of everyman. It is said that He is to be meditated there. If one is not capable of meditating on God within the heart, he can very well meditate upon Him as seated just in front of him or as seated in the shrine. What is needed is concentration and earnest feeling of divinity. It is well-known that Sri Ramakrishna was ever immersed in divinity or the supreme power called Mother Divine. We have heard that He came to this world from the highest plane of divine light as a part of the power divine in human form. His life was a continuous flow of divinity without any other vibration in the mind from His boy-hood to the last day of His life. We know that He was ever in trance and Yet often He used to dive deep into ecstatic experiences in very high Samadhis. He made His body also divine, besides His mind and Buddhi by constant unthinkable spiritual practices. He practised all kinds of Sadhanas known in every religion of this world and realized the ultimate goal. There was no touch of worldliness or Thamas (ignorance) or sin in Him. That wonderful life was full of divinity and realizations

of a very high order. All these are His states and qualities. He was ever anxious to lead us all to the Kingdom of God and He was full of divine love and mercy to give us guidance for self-realization or God-realization. The only purpose of His life was to show us the path of salvation from the ocean of Samsara (miserable state of death and birth). These are the qualities of that particular individual besides the state of Godhood and His divinity. All these abstract states or qualities can be brought into our mind during our meditation. More than that, He passed through a severe course of Sadhanas (spiritual practices) to serve us as an ideal. That period is so very inspiring to all aspirants. He firmly resolves that, His body must remain immovable like a statue and that His mind should be one pointed and his resolve becomes true immediately. So strong was His will power that its remembrance alone will give us the needed strength. Such a wonderful man was Sri Ramakrishna who is the embodiment of all divinities of the universe. Now we have enough of materials to be brought into our Bhavana or assumption. Along with the meditation on the superficial form, we have to bring up the inner state of the personality also in our mind and intellect. That is the most important factor in meditation. There is really no other personality or object of meditation so

very helpful to a Sadhaka aspiring for God-realization.

This method is the beginning stage in meditation on a form and yet it is of very great use to us. Although this is said to be Jyothir Vidya, if one becomes perfect in this practice he can attain the divine and higher planes upto Brahmaloaka. Jyothir Vidya is said to be the practice leading to Chandra Mandala and the planes just above that. That means that it is a practice leading to Divyaloka (the plane of existence in God-consciousness just below the highest) and all other planes below that. There are certain difficulties to be overcome. We have already stated that the mind of man can remain still in one and the same modified form or state only for two or three seconds. It is therefore necessary to have a sphere for the mind to travel in. The whole of the form of the object of meditation is such a field for the mind to travel without running away to any other object. It may be from head to feet and feet to head as directed by ancient seers of Truth or it may be in any other manner in a continuous flow. The whole form may be perceived after running through it at a time and the mind may be steadied in that shape as long as possible. Then again one can continue to run about in the form as before. This is one way of practising till the mind

becomes steady at last. There is another way of practice of thinking about the glory, state and quality as described above, fixing the mind on the whole figure. If there is a field to run about, the mind will be able to have the whole figure before it in its attempt at meditation on a form.



CHAPTER XVI

HIGHER PRACTICES IN MEDITATION ON FORMS

We have already described the method of Jyothir Vidya in Sakara meditation. There are two more methods called Thejo Vidya (meditation on the light of the sun) and Vidyut Vidya (meditation on the light of lightning) in that category of meditation. It is only after getting well established in Jyothir Vidya that one can begin Thejo Vidya although all these three Sadhanas are of the same method. In this Vidya the form of the chosen ideal will be seen as condensed sun light instead of moonlight. Moon light pertains to the plane of the mind while sunlight to that of the intellect. We know that we are not able to fix our look on the image or the globe of the sun as it is too dazzling. Yet, if we can fix our look for a long time, the fickle nature of the eyes and also the mind will be stopped. We will be stunned by the dazzling light and be motionless as we cannot see anything else. Similarly the moon may be the object of our look but it will not be dazzling, it will be soothing only. Our eyes do not get dazed or we do not lose our mental equilibrium by looking at the moon. That shows that the sphere of the moon is for the mind and the sphere of the sun is for the intellect. A beginner can meditate

with the mind only. When he dives into very deep meditation his mental modifications will stop and the mind will be merging in its source which is Buddhi (intellect). Buddhi then will remain in the state and shape of the object of meditation without any flickering at all as when we look steadily on the image of the sun. By this practice, the aspirant annihilates his mind and remains in the state of the intellect only. At the last moment he will have a trance of that state of meditation and thus leave this plane with Vijnanamaya kosha or the sheath of intellect. This soul will certainly reach Brahmaloka which is the plane of intellect. This is the ultimate goal of the intellect and intellectual practices. The plane of Brahmaloka is of the intellect only. In this practice, the aspirant must visualize the light of the sun as spreading around the form of the deity and then extend that light of the sun of knowledge throughout the length and breadth, height and depth and thus make it Brahmanda Thejakkoota (cosmic embodiment of sunlight) or Brahmanda Thejovilasa (infinite expansion of sunlight).

We have to know something about this infinite expansion of light now. Forgetting all these universes and all that is within them and expanding as a plane of the light of knowledge, is really a very high achievement.

The expansion may be of two kinds. One is Brahmanda Thejo Vilasa (infinite expansion of sunlight). That means that there are infinite rays of light and they are spreading throughout the expansion as we can perceive. To visualize all these requires modifications of intellect in the beginning and it will continue as long as this expanding process is going on. When it is expanded fully, there will be a condensed state of the sunlight throughout this universe. That state is called Brahmanda Thejakkoota where there will be no vibration at all. The intellect will disappear in consciousness during the process of meditation on infinite expansion. If that state is identified with Satchidananda, that is Brahman. The meditator will reach the plane of God-consciousness by practising meditation on the light of the sun as above and the plane beyond that by practising meditation on infinite expansion of the light of the sun of knowledge.

There are other objects also for meditation in this method of practice. *Antharadithya Vidya* (meditation on the sun within the heart) of the Upanishadic age is one among them. That means meditating on a brilliant sun of golden hue within the space in the heart just as we meditate upon a form. Again such a sun can be meditated upon on the lotus of Ajna Chakra (plexus situated in the centre of the head just in line with the eye brows).

Some Vedanthins meditate upon their Guru in the same Chakra as a condensed form of the light of the sun. Ajna Chakra is a centre situated in the centre of the head in between the eye brows. That is the centre of the intellect and that is treated as the sphere of the sun in the human body. All the aspirants who follow the path of knowledge meditate on their object in this centre. Of course there are still others who meditate upon Sahasrara which is an imaginary centre just above the head with thousand petals. That is certainly the highest centre for very high meditation. Devotional meditations are always in the space within the heart. We have a sacred Manthra (formula) called Gayathri. That Manthra (sacred formula) speaks of a brilliant sun of knowledge. By repeating that Manthra one has to meditate on the luminosity of the sun. That Manthra is called Surya Gayathri and that is also within the Thejo Vidya (meditation on sunlight). Again there are some sacred sacrifices called Agni Hothra and the like. They are also considered to be within this Thejo Vidya. We can treat the fire worship of the followers of Jainism of Sri Mahavir also as Agni Vidya of this type. All those who follow Thejo Vidya will reach Brahmaloaka only, if it is not a meditation on an infinite expansion of light.

There is one more meditation of that category and that is *Vidyut Vidya* (meditation on light of

lightning). This meditation is not well known in this world. Really this is to be treated as Brahma Vidya (meditation of Brahman). Although there is mention about Vidyunmandala (plane of lightning) in some of the Upanishads and although this Vidyut (light of lightning) is treated as the symbol of knowledge divine and as Brahman itself, there is no systematic practice introduced by any sage of any time in the line of practice of Vidyut Vidya (meditation on the light of lightning). We may say that there were no great souls who have practised this kind of Sadhana at any time. We have heard it mentioned in the life of Sri Ramakrishna that He had an experience of silvery waves coming towards Him and spreading all over the universe that was in His conception. But we do not find the mention of such a practice of Sadhana during His life time. Swami Vivekananda also spoke of this plane of light of lightning, but he too did not give any practical method in this Vidyut Vidya. Now we are describing meditation on the form of the category of Saguna Dhyana in this chapter. Meditation on the light of lightning is really of the practice of Brahma Vidya and yet we have included this meditation here so that the beginner may start with meditation on a form in this method of practice also. The form of our chosen ideal may be perceived as condensed light of lightning or as glittering as

molten gold and the splendour of the light of joy around may be seen as wonderful expansion of light of lightning. This will pave the way for higher practices of Brahma Vidya later on. This form of the chosen ideal of divine knowledge may be melted away into the expansion of the infinite plane of divine knowledge which is only Brahman. Thus we find that this is a method of meditation on form leading to formless and absolute state of Brahman.



CHAPTER XVII

NIRAKARA MEDITATIONS OR MEDITATIONS ON FORMLESS OBJECTS.

We have described Sakara meditations (meditations on forms) of all kinds in a clear manner. In fact we have ended the description in Saguna Nirakara state of practice. Saguna meditation means meditation on the aspect of Saguna Brahman or the Iswara of the universe. We know that Mother Divine or Chit Sakthi itself is called Saguna Brahman or Iswara of the universe. Sakara meditation leads the soul to Thapoloka and to the next higher plane Brahmaloaka only. But to reach the state of cosmic consciousness or the impersonal Iswara of the universe, meditations on objects of a cosmic nature are essential. Saguna Nirakara meditations (meditations on formless state) are meant for attaining Saguna Brahman or impersonal Iswara of the universe. We have already described about Brahmanda Thejo Vilasa (cosmic expansion of light) meditation and Brahmanda Thejakkoota (condensed state of cosmic light) meditation in the previous chapter along with the meditation on the form of God. Some aspirants practise these meditations without a form of a chosen ideal. They conceive of an expansion of light as representing Saguna

Brahman. That is the highest kind of Saguna Nirakara (formless state of glory) meditation generally practised and that is certainly very good. Along with the meditation of the expansion of light it is necessary to assume divine glories, knowledge, joy and other qualities of God.

Now we will describe about Nirguna meditations of different kinds. Nirguna Sakara meditation is the stepping stone to higher practices of that type. Meditating on the expansion of the light of lightning is said to be Nirguna Sakara Meditation. Before proceeding with practical methods, we have to know the science of these lights of different types. Moon light is cooling and soothing and is only a reflected light of low nature. It is a combination of the elements of fire, air, sky and water. It is a lower stage in manifested state and it is the sphere of the human mind. Mind is also a reflection or a modification of the consciousness of Atman. Beyond the plane of mind or of the moon, is the plane of intellect or the light of the sun. Sunlight is constituted of fire, air and sky elements. Although treated as a reflection from the burning nature of the globe of the sun it is certainly more powerful as it is in no way the result of any modification. It is coming to us directly from the sun. The sphere of sun is treated according to spiritual science as

the sphere of intellect, and intellect itself is only a reflection of the consciousness of Jeeva in man. Mind is the modified state of intellect. Thejo Vidya is of the plane of the sun and we have fully described all those meditations and their results. Attainment of the states upto Bramaloka where personal God resides is the result of Thejo Vidya (meditation on the light of the sun). Vidyut Vidya (meditation on the light of lightning) is beyond all these and it is capable of leading the aspirant to the state of cosmic Godhood.

Vidyut means the divine light of an ethereous character. There are no atoms in Vidyut (electric power) except electrons and protons and this light is having a kind of continuity throughout. It has no rays of its own as the sun of knowledge is having. It only reflects everywhere. In spiritual science this light of lightning is treated as our consciousness which is the vibrant state of Atman. When meditation reaches the state of intellect, the meditator may become one with the object of meditation. If the object is very high and divine spirit it is natural that the reflected intellect will disappear into its origin which is consciousness only. Thereafter the meditation will be of a very divine and cosmic nature. All these transformations within one's own Chitha (the arena of the

activities of consciousness) are caused by all these varying practices. Meditation on absolute and formless object is attained through Vidyut Vidya (meditation on light of lightning) and also by some other kind of meditation about which we shall give enlightenment later on. Vidyut Vidya is said to be Brahma Vidya leading us to Brahma-Jnana or realization of Brahman. Lord Buddha practised this meditation in olden days. He may not have known it, yet He practised it just before His attainment of Buddhahood and He became enlightened. His message itself is called 'Light of Asia'. This light of lightning is Brahma Vidya. All other knowledge are of lower and of elemental planes.

We have known that the plane of cosmic consciousness is called the plane of the light of lightning. We have seen the light of wonderful lightning in this world and known that it is of cosmic nature without any break or discontinuity in it. This plane of light of lightning is full of electrons of all-embracing continuity. Such an infinite and wonderful plane is called Chit Sakthi Mandala or the state of Saguna Brahman. That is the state of Brahman in vibrant state. All souls although originated from Brahman only, appear as individual souls from this state of Chit Sakthi. At last they get into cosmic nature also in this state. This Chit Sakthi is the cosmic

consciousness and it is here that the individual soul experiences that 'I am Brahman'. This Brahma Vidya or Vidya Sakthi (Mother Divine) is the power that leads the soul towards Brahman where we get eternal salvation from the miseries of death and birth. Getting merged in this Saguna Brahman itself is another kind of Mukthi (salvation), although not of the highest type. In that state, the individual soul experiences a thrill of joy and enlightenment always being in communion with Brahman. Very vague ego also exists there. Those who do not want the existence of ego, go beyond the state of Chit Sakthi. To get into this cosmic consciousness or even to the higher state of Brahman, Brahma Vidya (meditation on Brahman) or Vidyut Vidya as we call it, is essential. This Vidya which we called meditation on Brahman is being practised by rare divine souls who reside in Brahmaloaka and there is the possibility of attaining Brahman direct from Brahmaloaka through this practice.

We know that Thejo Vidya (meditation on the light of the sun) will annihilate the mind of the Sadhaka while he is in deep meditation. That does not mean that the mind will perish, but the mind will merge in its source which is called intellect. Such souls at the last moment will have

trance of that type and leave this body with a body made of divine knowledge which we call as Vijnanamayakosha (sheath of intellect) in Vedanthic language. They reach the plane of God-consciousness and reside there in that body in that state of trance which is full of joy divine. This plane of God-consciousness is the highest state where one can reach or dwell with a body made up of elements. We have described that the reflection of the consciousness which is an ethereal or electronic state or vibrant state of Atman is giving enlightenment, or knowledge to this intellect. This consciousness is being manifested when the Atman is in vibrant state. Now the meditator is engaged in the meditation on the object as condensed state of light of lightning or the infinite expansion of that light while practising Vidyut (light of lightning) meditation. The individual is meditating on the cosmic being or the part is meditating on the whole and becoming the whole itself at that time. This is Vidyut Vidya and this is in fact the meaning of the meditation on Vedanthic declarations. "I am Brahman" or "Aham Brahmasmi" is one of such declarations. By meditating on that Mahavakya (great dictum) the meditator becomes in communion with Brahman. By this practice the reflection of the consciousness becomes one with the original principle which is Brahman beyond all vibrations.

Vedantha gives an example to make us understand the nature of the transformation that takes place at that time. Suppose one carries a torch to look at and see the sun, the result will be that the light of the torch will disappear into the light of the sun. Similarly, to understand what Brahman is, we are meditating with our intellect in that state and the result will be that the power of our intellect is vanishing and disappearing into our consciousness. At last the meditation becomes very high beyond all vibrations and at that time our consciousness also will become free of vibrations and it will attain the state of Brahman. This simile is not clear enough to give us full knowledge of this transformation. We will say that it is similar to the light of the moon disappearing into the light of the sun, if the sun rises while the moon is in the sky. The moonlight is only a reflection of the light of the sun and that becomes one with the sun light which is its origin. It is certainly a similar case when the intellect which is only a reflection of the consciousness becomes merged in the consciousness itself during meditation. Then there will be a scientific question as to what happens to those elements which constituted our intellect. They will remain as they were without any reflection although they are predominantly fire elements. We know that

all the elements of fire are not centres of divine light or knowledge. It is when they are constituted in a special order that they become centres of knowledge. By merging in Samadhi, this constitution of the intellect is dissolved and those elements remain as elements only. Thus we see that intellect merges into consciousness and by deeper and higher meditations the consciousness also gets free from all vibrations. This is the result of all these practices. Such souls attain a state beyond all vibrations and remain in absolute bliss eternal.

We have described the science of those meditations in a clear manner. The practice of meditation of Vidyut Vidya can also be done in various ways. We have seen that the form of our chosen ideal can be converted into a wonderful embodiment of the light of the sun. Similarly we can make it a condensed light of lightning while meditating as above, in our Ajna Chakra, in the head. Slowly we can try to spread the light of lightning around that glittering form and extend it in all directions of the universe. Our universe is only as far as we can conceive of by our mind and intellect as its extension is unthinkable and infinite. We may perceive it with our intellect and consciousness as extensive as possible as an endless expansion of the wonderful light of lightning with glittering lines of lightning all

through in ripple forms. In the middle the form of the Ishtadeva (chosen ideal) may be seen over the twelve petalled lotus called Ajna Chakra in wonderful luminosity as condensed light of lightning. Slowly the form may be melted away and when it disappears into the expansion of the light of lightning and when the meditator's consciousness remains in that state, it can be called Vidyut Vilasa meditation. As long as the expansion of that light is with ripples of lightning rays or lines, it is called Brahmanda Vidyut Vilasa (infinite expansion of lightning) and this practice is easy as our consciousness can be in a kind of vibration to perceive these changes and ripples. To keep the consciousness still is certainly much more difficult than this.

There is another kind of practice called Brahmanda Vidyutkoota (infinite expansion of condensed light of lightning) meditation. When the above expansion of the light of lightning is made still as a condensed whole, without lightning rays and ripples it is called Vidyutkoota. It will be an infinite mass of silvery or golden luminosity of a wonderful nature. The whole mass will be self-shining and glittering and that is called Brahmanda Vidyutkoota. This meditation is the highest in this category and the result of this practice is certainly the highest and most glorious.

There is no ego in it as the object is a condensed mass without any vibration at all. This expansion is nothing but Brahman beyond all vibrations. It is needless to say that mere stillness or vibrationless state alone will not give realization of Brahman, but it represents the state of Brahman. When that experience is full of bliss and knowledge and also eternal, it is Brahman itself. We have commenced from Sakara meditation and ended in the highest Nirakara state. This can be practised without the form of any deity to begin with. But the aspirant must be an adept in Thejo Vidya (meditation on the light of the sun) before beginning these meditations. Instead of a chosen ideal some aspirants concentrate on a star of light of lightning just above the Ajna Chakra or a flame of the light of lightning. There are others who meditate on globes of light of lightning. With or without these kinds of objects one can meditate upon the cosmic expansion of the light of lightning and that infinite expansion is the goal. As long as there is a condensed object in the centre, so long there will be the existence of the personal ego of the meditator. One who follows the cosmic expansion of the light of joy without any other vibration must try to remain steady and still in that expanded state till he gets beyond the consciousness. That state beyond the consciousness is Brahman. Such an

attainment is within human capacity. The Lord of the universe will graciously bestow this realization which we call Nirvikalpa Samadhi.

Now we have described all methods of practices in the divisions of Saguna and Nirguna as well as Sakara and Nirakara meditations leading up to the highest Samadhi. We have begun with the meditation on a human form and ended in cosmic consciousness which is Saguna Brahman. Our description is somewhat all-embracing as it includes Jyothir Vidya, Thejo Vidya and the highest Vidyut Vidya. The essence of all these methods of practice is that every individual must become Cosmic Being to end the misery of death and birth. We have stated in the beginning of this chapter that we shall describe the highest Nirguna Dhyana (meditation on the absolute) at a later stage. We shall try to do that also in a separate chapter.



CHAPTER XVIII

NIRGUNA DHYANA OR MEDITATION ON THE ABSOLUTE.

Nirguna Dhyana is the highest practice leading the human soul to the highest principle called Brahman. Nirguna Dhyana does not mean Nirvishaya meditation (meditation without an object) about which we discussed above. It is of course very difficult to conceive of a state without any form, quality, glory or vibration and yet we have to do it, if we are to reach the absolute state of Brahman. It is because of this difficulty that our ancestors have introduced so many kinds of practices as we have described before. Many of them are leading the aspirant towards the highest state. It is noteworthy in this connection that no man can begin the highest kind of practice before having realizations of the lower type. We have described the lower stages in the preceding chapters in some what detailed manner. The present topic is so very abstruse by nature that it cannot be expressed clearly in any way. Yet, we are attempting to do what is possible to make the system of practice as complete as possible.

Nirguna Dhyana (meditation on the absolute) means meditation without any vibration either in the mind or in the intellect or in consciousness.

If the object of meditation is with any form certainly there will be vibration in the mind. If that is of any quality or glory or the state of God, there will be vibrations in the intellect. If that meditation is on the Mahavakyas (great dictums) like "Aham Brahmasmi" there will be modifications of the consciousness as I am becoming Brahman. That means that the part is becoming the whole or the Jeeva is assuming the state of God or the Cosmic Being. Beyond that is Nirguna Dhyana which we are to deal with. In Brahmanda Vidyutkoota (cosmic state of condensed light of lightning) meditation we can reach a stage where our consciousness can remain expanded wonderfully as a Cosmic Being. Although there is no vibration in that state of consciousness there is the perception of the form of that plane as luminosity of lightning as representing divine knowledge and bliss. If we can go beyond that consciousness also by remaining still in that expanded state for long that will be a turning point in the practice. Divine grace will work and the Jeeva (individual soul) will go beyond all consciousness of knowledge and bliss even. That is the highest Nirvikalpa state of Samadhi and that is really the state of Brahman.

In olden days great sages used to follow some other methods called Seersha Vidya (meditation

on the head) and Anandananda Vidya (meditation on subline beatitude) to attain this Samadhi. Seersha Vidya is practised in various ways. Some meditate upon a flame of wonderful light just above the central hole of the uppermost part of the skull of the meditator's head. By deep concentration on that flame he forgets himself and everything else and remains steady in the consciousness of that flame of light. They say that by remaining steady in that meditation they pass beyond the plane of consciousness as stated above. Some meditate upon a star of the light of lightning on Ajna Chakra (plexus in the centre of the head) as described above. Still others meditate on their head itself as a globe of condensed lightning as above. Anandananda Vidya (meditation on subline beatitude) is remaining still, forgetting everything in this universe including one's own being in a state of supreme bliss, fixing all concentrated attention either in the centre of Ajna Chakra or on Sahasrara (thousand-petalled lotus just above the head). These are some of the methods of practices followed by those great souls in olden days. We are of opinion that all these Vidyas (meditations) except the one that will lead the soul to the state of cosmic expansion will give lower type of Nirvikalpa Samadhi only. There will be the centre of vague ego if the practice is concentrating on a centre or point only

during meditation. But if that centre also can be eliminated by steady practice, it will become the highest Samadhi.

There are still others who meditate upon the expansion of bright and blue ethereous planes of cosmic nature to represent infinity in every way. There is another method to have a conception of colourlessness of infinite glory and brightness. This is called Ananda Jyothis (light of bliss). This is the highest meditation. From all these descriptions we can understand that the consciousness of the meditator is to expand as cosmic consciousness and then pass beyond all limits of time, space and causation. That is the state of Nirvikalpa Samadhi and that is the highest goal to attain for which we are to carry on all these practices as described above.



CHAPTER XIX

DIFFERENT REALISATIONS.

We are now going to state something about the goal or realizations as a result of all these Sadhanas. In the introduction to this book we have stated that this life is of a very fickle nature and may end at any moment. We need not repeat all those statements here to show the necessity of attaining realizations of an occult nature. It is enough if we state that these practices alone will lead us to the other shore of this ocean of miseries of death and birth. We are also not going to adduce here proof for the theory of re-incarnation as it will make this small treatise a voluminous one. It is necessary to know the result of these abstruse teachings of a sacred nature so that the aspirant may feel enthusiastic for putting these theories into practice. We shall try to make it clear that these practices will lead the soul to a state of infinite peace and joy.

Each soul is potentially divine in character. That divinity is hidden under the veil of Maya. To remove this veil is the purpose of all these practices. We have seen that by the practice of Sakara meditations an aspirant can reach the state of mindlessness by attaining a kind of Savikalpa Samadhi of a lower nature. The meditator will

remain in very deep meditation without the knowledge of anything other than his chosen ideal in a state of supremely divine consciousness. That is the kind of Samadhi that is possible through meditation on a personal God. He may feel as if he is sleeping in one moment or suddenly forgetting everything and the next moment he will experience as if all his consciousness and other powers are taking the shape of his object of meditation. That is the nature of this Samadhi. Before attaining that kind of Samadhi the aspirant may have wonderful experiences of his chosen ideal as shining and clear and also joy-inspiring, while meditating. Really these are also good experiences although not to be treated as Samadhis. Jyothir Vidya (meditation on the light of the moon) and Thejo Vidya (meditation on the light of the sun) end with this realization. Some aspirants try to go beyond this state of God-consciousness through the process of melting away the form into the light of knowledge by which the form is surrounded and then try to meditate upon the expansion of that light. That is certainly a higher practice which will lead the meditator to cosmic consciousness itself.

Meditations on impersonal Godhood or expansion of divine light lead the aspirant to the cosmic consciousness or Brahman. This cosmic

consciousness is the plane of Chitsakthi or Saguna Brahman. By the practice of Vidvut Vidva (meditation on the light of lightning) one can reach the plane of Chit Sakthi or the cosmic being called God. The experience of that state is also Savikalpa Samadhi of a very high order. There will be no consciousness of the body of the meditator and he will go beyond the consciousness of this universe in every way. The mind will disappear into intellect and the intellect also will disappear into consciousness during that period. In the state of that Samadhi there will be the consciousness of "I am one with Brahman". That shows that there will be a faint feeling of 'I' ness and the state of Brahman will be shining before his consciousness. The result of the practice of Vidyut Vidya is attaining this state which is in a way more joyful than attaining Brahman. Individual soul can enjoy the sublime glory of Brahman as that plane is sublime divinity and divine knowledge. Very few souls have gone beyond this state and one among them was Lord Buddha.

The highest state is called Nirvikalpa Samadhi, the goal of all practices following the path of knowledge. It is to be attained through the grace of the Lord of the universe and as such we do not attempt to describe it here. It is beyond

all diversities and consciousness. It passes all limitations of time, space and causation. There is no vibration of knowledge and bliss, but that state is in fact knowledge and bliss absolute. That is the state of Brahman. That is the nature of all souls and to attain that nature is the aim of all these practices. One who goes to that state will never return. That is the state which is being searched after by all Vedas and Vedanthas. That is our goal and that is our all in all.



CHAPTER XX

THE STATE OF BRAHMAN OR SPIRIT DIVINE.

It is necessary to know something about the Spirit Divine or the sublime state of Brahman before concluding this treatise on spiritual science. There is Spirit Divine as the basis of all these visible and invisible universes. That inconceivable divinity is beyond all Godhoods conceived by human consciousness. It is pure and divine consciousness only. Inexpressible divine peace and bliss reign in that sublime state. It is the essence of knowledge and bliss although that state is beyond all vibrations. This principle is existence infinitum and it is stillness of sublime divinity. It is the principle that is the soul of the soul of everything visible and invisible. The state of Brahman is the glory of the light of divine knowledge and bliss beyond all darkness and light conceivable by our consciousness. That state is beyond time, space and causation and also beyond all vibrations. It may be described as super-conscious consciousness. Such a sublime state of Spirit Divine is the basis of everything that is in existence.

This Divinity itself is shining manifested as a wonderful phenomenon as this cosmos. We have stated that this Spirit Divine is the essence of

divine consciousness. Divine Will takes place in this state of divine consciousness and that state is described in this treatise as the supreme Lordhood. From that Will of the Spirit Divine, a mysterious power is manifested and we have styled that power as Para Sakthi. From this state of Para Sakthi a mysterious substance called neutron or Moolaprakrithi is developed as vibration originates from that state of Para Sakthi. This Para Sakthi is in essence spirit in vibrant state. Vibrant state of Spirit Divine produces wonderful divine powers in the course of developments. An infinite expansion of matter is called Moolaprakrithi or neutron. From this Moolaprakrithi Vidyunmandala (electronic substance) is manifested. This state of electrons and protons is also in violent vibrations. It is to be noted here that the Spirit Divine in vibrant state is appearing as all these variations of divine powers and yet Spirit as divine spirit is permeating all through these vibrant states. The conglomeration of spirit and matter produces different powers, Gods as manifested states of spirit and individual souls during the course of vibration. This fully vibrant state of spirit is called Chit Sakthi or Divine Mother according to Hindu conception. Our description gives clear idea about vibrant state of Brahman who is known as Cosmic Being. His glories are known as Para Sakthi and Chit

Sakthi who are the presiding deities of the state of cosmic consciousness or Vidyunmadala. Vedantins call this state of Brahman as Saguna Brahman. It is from this state that all elemental powers (Thanmathras) are originated. It is again from this state of Brahman all Gods and souls are also manifested.

We may consider about the nature of these manifestations also in a general way. Elemental powers develop as elements of sky, air, fire, water and earth. Different planes of existence beyond the plane of corporeal universe which is of quintupled elements are constituted with these pure elements. All Jeevas of different planes exist with bodies constituted with the same substance with which the plane of existence is developed. Gods in the plane of God-consciousness (Brahmaloka) are also having manifested forms of divine consciousness. These Gods are wonderful glories of the cosmic being who is otherwise known as Saguna Brahman. This cosmic being is having its state or form as wonderful light of lightning known as cosmic consciousness. Brahman the Absolute is beyond our conception. It is all-pervading and yet beyond everything. Vibrant state of the same spirit is also all-pervading and it is the highest state of Godhood. Personal Gods are mere manifested states and they appear in the

plane of God consciousness only. They are having human aspects as human beings alone are their followers. They appear in human forms according to the conceptions of devotees. They act as individualized beings, bless, guide and lead their devotees. All these are the glories of Brahman the Absolute. This Brahman is our goal and this sublime state is attainable through the highest practice described in this book. Different methods of meditations lead human souls to different planes of existence of personal Gods, impersonal Being and Brahman the Absolute.



CHAPTER XXI

CONCLUSION.

This is the end of the treatise dealing with the most wonderful knowledge about cosmology and the evolution of the human soul in the cosmos. Cosmos is of various planes as we have described before. These planes of existence are said to be existing one over the other in the fourth dimension. One over the other means that one is finer than the other. Infinity has no limit and in that infinity they exist in a most wonderful manner. The inhabitants of any one of these planes will not be able to have any knowledge about any other plane of existence. They will be having knowledge about their own planes only. It is through divine powers or angels that we know something about the state in other planes of existence. These divinities exist in eternity as glorious manifestations of the Cosmic Being who is called Saguna Brahman. These divinities are those who revealed secret knowledge about Spirit Divine to ancient sages and prophets all over this world. The lowest plane is of ethereal darkness. Just above that, this plane of our earth and also the corporeal universe exist. Above the corporeal universe there are mental planes, intellectual planes, plane of cosmic consciousness and above all the principle called Brahman as described in

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previous chapters. This Brahman is the soul of the soul of everything in this cosmos and yet it itself is manifesting as all these.

This Brahman is the basic principle on which all manifested states of relative existence are having their origin, support and dissolution at last. All Godhoods of all faiths and religions also are manifested states of the same Spirit as we have stated above. Jeevas or individualized souls worship these Gods as taught by the founders of different religions or faiths. All these worships are aimed at that wonderful divinity known as Spirit Divine permeating in and through everything and that all-knowing Divinity accepts all worships. There are different faiths and religions existing to suit the needs of different ages and different social conditions. All these paths are leading the soul of man to the same goal called God.

There are various methods of practice of meditation described in this small book. They are all useful in the process of the evolution of the human soul as cosmic in nature. It is the individualized state of consciousness that is the cause of all miseries and the endless chain of death and birth. If one can have identity with the cosmic state of consciousness he can get rid of all miseries of all kinds. The state of cosmic

consciousness is the sublimity of divine light and knowledge. Unspeakable joy divine is also attainable in that state. That state is beyond our individual consciousness and that is to be attained through super-conscious experience only. This super-conscious experience is described in this book as Samadhi. Concentration and meditation are the essential practices to have this super-conscious experience called Samadhi. In that state of Samadhi the individual becomes immersed in the Spirit Divine. Just as a drop of water fallen into the ocean, the soul of man becomes Brahman the Absolute by having the highest experience of Nirvikalpa Samadhi. We have described the path of meditation to attain such a state of Samadhi also in this book. If our attempt in bringing out such a publication will be of any use to any one of the readers we shall consider that we are amply rewarded.

Brahman the Absolute as the basic principle is sublime divinity beyond all our conception. The same divinity is shining as mysterious power divine as a Cosmic Being. That state of divinity is manifesting as this cosmos in its causal, astral and corporeal aspects.

We place this small book as an offering before that ununderstandable principle called God, Lord, Divine Mother or Brahman the Absolute.



SPIRITUAL SCIENCE

PART II

UNIVERSAL PRINCIPLES FOR A UNIVERSAL RELIGION

PREFACE.

It is with great joy that we are going to bring out the second book of the series of the publications regarding occult knowledge. This book deals with a topic which may be interesting to the readers in general as the discussion is of universal interest. These facts are revealed to the author as stated in the introduction to the book on the 'Evolution of the Human Soul'. Both these books are connected together and as such they are being published at the same time. The purpose with which the publication is made is to have some sort of renaissance resulting in harmony between science and religion and to sculp out certain universally acceptable principles and tenets for the benefit of the interested readers. We have tried our best to sculp out certain principles and tenets suited for universal religion of glorious existence. But it is well known to all human beings that there is no possibility of having such a religion acceptable to all the people of this world. Who knows whether there will be a time when such a need will arise with the advent of a great personality like Sri Ramakrishna. There is certainly a use by this publication as the book will be interesting to the scientific world of this age. There will be a time

when this world will be in need of having a religious renaissance of the kind that is mentioned in this book. There will be an incarnation for achieving the purpose of the advent of the divine personality of Sri Ramakrishna as declared by Him during His life time. That purpose is certainly this renaissance as we see from His life. These ideas about a universal religion will help to diminish the narrowness and bigotry of people if accepted. There is another use in bringing out these books as these will help those readers who are well-versed in material science and interested in religion. Let us hope that this publication will be of some use to the people of this age who find time to go through such literature. We shall feel amply rewarded if a few souls at least are benefited by this attempt. May the Lord who is described as God in Heaven or the highest principle called Brahman accept this offering as His worship.

SWAMI VISHADANANDA.



CHAPTER I

INDIVIDUAL SOUL.

This small book is in continuation of the book on "The evolution of the human soul" that the author has placed before the reading public as an offering at the feet of the Lord who is eternal and infinite. This may be treated as an attempt to give out some ideas for the renaissance of a religious spirit among all classes of people of all nations. According to western history there was a time when there was no religious interest in human society, when the whole humanity was in a most primitive condition and at that time, probably there was no religion existing on earth. It was certainly a dark period in human society as we read in the history of England, America and other nations. People used to commit robbery, dacoity and looting without any consideration as to what will happen the very next day. Probably due to the misery caused by such heinous actions and the terrible and cruel nature of people, there arose the need for having some kind of control by way of self imposed discipline. That may be the cause of the advent of religion and religious faiths. In India, it is believed that there was righteousness from the beginning as it is said that the first man was Manu who was

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extremely righteous and religious. Anyway western history tells us that their ancestors were ferocious in the beginning and slowly they were put under check under the banner of religion. It is this religion that brought up the conception of a human soul as existing.

Let us take that humanity in the beginning had no conception of a God or a soul as existing either in the Kingdom of God or in the human being. They had no time to think about such matters as they were immersed in sensual pleasures only. They were satisfied if they got sufficient enjoyments in their lives. Sense enjoyment was the motto of life in those days and that was the cause that made them cruel and godless. The great wheel of time rolled on without any hindrance and in the course of that march humanity learnt a lesson that faith in something superhuman will help them to mould their character. In course of time primitive religion was introduced in the west as we see in the history of that part of the world. That was also defective as it was full of mythologies of a very low nature. In those days the society worshipped and followed demi-gods of unevolved character. That kind of religion was also leading human society towards ruin. The time came for the advent of enlightened souls, saints and prophets of very

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divine character. Christ, Mohammed Nabi and other messengers appeared in the east. We do not know clearly the religious history of these nations of the period before the advent of Christ and therefore we do not enter into the discussions about Roman or Greek civilisations. We are satisfied with the understanding that in the beginning there was no religion in this world, that subsequently there arose a kind of primitive religion full of mythology and that that religion evolved into a modern state at a later period.

Eastern religious history is of a different order. Hindus believe that the first man whom we called Manu and his associates were full of religious spirit, knowledge and Dharma (righteousness). They believe that Vedas are originated from God or Divine Beings, most probably in the beginning of this world itself. Vedas deal with the science of sacred Karmas leading the human soul to high and celestial planes and also hymns and Manthras (sacred formulas) for chanting at the time of sacrifices. Philosophical portions are the results of subsequent developments and they are called Upanishads. Innumerable scriptures connected with religion are further developments. All these Vedas and other scriptures declare that there is a soul in man besides his body, mind and intellect and the aim of all the teachings in them

is to bring up welfare to that soul of man. Of course, all living beings as well as immovable plants and trees also have got these souls in them in an un-evolved state according to the faith of the Hindus. Anyway, they do not aspire for the welfare or salvation of their souls, as far as we can understand. This soul of man is the topic of this chapter.

We will describe the nature of the soul of man as it is of vital interest for us. Human body is made up of five quintupled elements only and it will perish at the close of this life. Dead body of a man is burnt to ashes or buried under ground as is the practice in each society. Men do not consider that a human body is the real man, for they destroy the body just after the extinction of the life in it. In olden days people of Greece used to preserve the dead body of their ancestors considering that the body is really the person whom they loved. Later on they thought that it is not so worth trying as they evolved in their conception of a human being. It is enough if we know that human body is not the real man as it is mainly made up of atoms of mere matter only. Body may be treated as the external sheath of inanimate matter sustained by food in which the real man resides. According to Vedantic teachings this body is the sheath of food and there

are four more sheaths or Kanchukas through which the soul of man shines. They are the sheath of vital force, mental sheath, intellectual sheath and the sheath of consciousness and bliss. Sheath of vital force is made up of elements of Prana or air and mental sheath is made up of mind and senses. All of them are made of pure elements of the great principles called fire, air, sky, water and earth. Similarly the sheath of intellect is also made up of some of these elements. The next one is the sheath of bliss or Anandamayakosha made up of electrons, protons and similar ethereous substance. Although this sheath is full of vital energy this cannot be called as life or the soul of man as we see people alive even while they are in unconscious state. This causal body or sheath is said to be of consciousness and bliss only. In unconscious state we do not have both these experiences and in deep sleep we do not have consciousness at least. From these states we come out as living beings as before. That is a proof that we are above all these five sheaths and that principle which is beyond all the five sheaths is our soul. Anyway we are not these sheaths or Kanchukas or otherwise called corporeal, astral and causal bodies.

We know that we are living. We do not know what we are in essence and we do not think to find out the real nature of our being. In essence

we are mere spirit divine as our ancestors have declared. That spirit is the principle by which we live, move and think with our body, senses and mind. Yet we do not know that we are mere spirits in essence. That is the wonder of wonders and that is what is called Maya (illusion). If there is no spirit within or the soul of man within, no man can do anything with all their bodies or sheaths as described above. We see innumerable animate and inanimate diversities existing in this universe of ours, because all these are pervaded by Spirit Divine. In spite of all our scientific knowledge we are not yet able to find out a way to conquer death and we see all living beings die by some cause or other. Death is inevitable for all living beings. We are in fact unable to preserve even a dead body as long as we want. Human beings are not capable of having their own lives extended even for a moment, although they are well-versed in various kinds of sciences in this world. The secret is that they are not in touch with the spirit within. We may make any number of inventions and researches all-through our lives and yet we will not find out the spirit within unless it is through occult knowledge.

Now we will try to make a study regarding the nature of human beings as far as we can. It is said in scriptures that there are different spheres

where different states or planes exist. The lowest one is the sphere of earth represented by the plexus at the root of the back bone and is called plexus of Mooladhara Chakra. The next higher sphere is that of the moon which is represented in the human body as the space between the plexus called Anahatha Chakra and Visuddhi Chakra. What is known as Hridaya—Akasa (region of the heart) is situated within this space. The highest and most important sphere within the human body is the one just above the Ajna Chakra (a plexus in the centre of the head) extending upto the extremity of Brahmarandhra (the central point in the skull). This sphere is called the sphere of the sun. Beyond that centre of Brahmarandhra i. e., beyond the topmost portion of the head is the sphere of lightning or Vidyunmandala. There is an imaginary centre or lotus called Sahasrara Padma with thousand petals according to Yogic conception and that is the image or symbol of Brahman. That Brahman becomes vibrant and enters into a human body through the finest hole in Brahmarandhra. That centre is called Brahmarandhra because of this hole. The meaning of this word 'Randhra' in Sanskrit is 'hole' and thereby we get the sense of the word Brahmarandhra as the hole leading to Brahman. It is through this hole that the Jeeva (individual soul) attains Brahman as stated in the

Vedas. Similarly it is through this hole that the Jeeva enters into a human body when it is in the womb. There is a fleshy substance of very divine character full of vital energy or divine Prana and that fleshy centre with a hole is called Brahmanrandhra. It is here that the individualized soul exists in Brahman and it is from this soul, individual consciousness permeates throughout the body of an animate being. The 'I' consciousness of a living being is centred in the heart. There are three kinds of bodies called causal body, astral body and corporeal body and the individual soul gets identified with all these bodies of three kinds. It is needless to say that the Jeeva or the soul of man is nothing but a spark of Brahman. Brahman cannot be divided into parts as it is infinity itself. But in the glory of Brahman individualized centres of souls manifest and exist in infinite numbers. These souls are glories of Brahman only.

Here there will be a doubt as regards the size of the Jeeva as it is stated in the scriptures that it is like an atom only. It is further described that the size of Jeeva is of the size of folded palm or the size of the thumb. We do not agree with all these statements as we cannot conceive of a space where Brahman does not pervade. Our conception is that the Jeeva is a centre only

and the reflection of 'I' consciousness is of the size of the body of a living being. Body does not mean this corporeal body of quintupled elements alone. There are two more inner and finer bodies called astral and causal bodies within this corporeal body. Sheath made of food and that of vital force in the manifested state as air will make a corporeal body. Mental and intellectual sheaths and finer part of the sheath of vital force make an astral body and the sheath of consciousness is the causal body. Within all these three bodies or in other words within these five sheaths, the Atman exists in the state of Brahman. But when it is identified with 'I' consciousness it is called individualized soul. Generally this soul travels in different celestial planes within the sphere of the moon leaving aside the sheath made of food at the time of death. If an individual soul is to soar high into the realms of the planes within the sphere of the sun, the sheath made up of mind and vital force will also be given up and then he will be with the sheaths of intellect and consciousness. Beyond that is the plane of cosmic consciousness where the individual soul can reach with the sheath of consciousness only. It is said that in that plane of cosmic consciousness, the individual soul will be like a lightning star only with a meagre 'I' consciousness submerged in Cosmic Being or God or Saguna Brahman.

Beyond that individual 'I' consciousness or the sheath of Ananda (bliss) is absolute Brahman without any vibration. That Brahman itself is Jeeva (soul of man) when it is with the centre of 'I' consciousness.

Now we have a clear idea as to what is the soul of man. It is in fact Brahman itself. In vibrant state of Brahman there appear innumerable species of Jeevas (souls) with 'I' consciousness. This consciousness, although individualized, being centred around a mysterious centre of 'I'-ness is nothing but infinite Brahman in vibrant state. Soul of man is this 'I' consciousness associated with Spirit Divine and it is therefore stated in some of the Upanishads that the annihilation of 'I'ness is the purpose of all religious practices. This 'I' consciousness alone will not exist unless there is Spirit Divine or the Atman penetrating in and through the length, breadth and thickness of the substance called 'I'. This 'I' is really the body either causal or astral or corporeal as the case may be. That shows that a being with any of these three bodies is treated as a Jeeva (soul of man). Therefore it is clear that there is no difference between individual souls who are residing in any plane of existence in respect of their Jeevahood (state of existence as individual soul). In all planes of existence

there are innumerable souls existing with different kinds of experiences as suited to those planes. This plane of earth is having a state called Sam-sara (transmigration into different bodies) caused by the actions of each soul which works as a chain of misery in experiencing death, birth and in so many other ways. It is stated by our seers of truth that the soul is answerable for its Karmas (actions) of this plane only. Karmas (actions) of this life here will have their rewards either in this life itself or in the life hereafter in any of these planes. There are many such planes of existence about which we may mention later on. Brahmaloaka (plane of god-consciousness) is one among them and all these planes of existence are perishable. According to Advaita Vedanta this 'Brahmaloka' (plane of God-consciousness) also is perishable although other systems of Hindu philosophy declare that the plane of Brahmaloaka is eternal. In olden days people in India used to consider this Brahmaloaka as the highest destination of a human soul after its passing through severe types of religious austerities. Subsequently Upanishads declared that Brahman is the highest goal of every soul and that is to be attained through Brahma Vidya (meditation on Brahman). If one attains Brahmaloaka through Vedic Karmas (actions as ordained in Vedas) the experience of

that plane will be for a limited period only. By Brahma Vidya meditations and also by lower types of meditations one can get one's mind annihilated and such souls may attain that plane of God-consciousness and remain there for ever. If a Jeeva attains that plane by any other means the experience there will be evanescent indeed. Brahman the highest is eternal and it is our goal. There is a scriptural announcement that the Lord is seated within the heart of every living being. If that is true how is it possible to believe that the topmost centre called Brahmarandhra is the cavity through which the soul enters the body of man while it is in the womb. It is to be realized that there are various centres in the body where the life force is working wonders. One of them is the above mentioned centre called Brahmarandhra and the next one is the plexus called Ajna Chakra. Then comes the most important centre called the heart where the centre of Jeevahood which is called 'I' ness resides. It is again the centre of all perceptions of the mind and it is probably the centre through which the mind works in all sense organs. It is also the centre of mind that gives directions to all organs of actions and it is the centre from where blood circulation takes place. In various other ways also the heart is the most important centre in a

human body and we know that the man is extinct if his heart stops suddenly. The soul of man shines there with individualized self-consciousness. Then there is another centre of importance as we stated above called the plexus of Mooladhara, a triangular base with a four petalled lotus-like fleshy matter fully vibrant with vitality with wonderful power called Kundalini over it. That centre is very important for yogic culture. It is believed that a wonderful power called Para Sakthi is dormant there as coiled up Kundalini (the mysterious power divine). It is again believed that this Para Sakthi (power divine) is the first principle originated as a result of Brahman getting into vibrant state in the macrocosm and the soul of man getting vibrant in the microcosm. This Jeeva is said to be the spark or part of Brahman itself with limited 'I' consciousness as a centre. As a result of cosmic vibration individualized 'I' consciousness is manifested and that centre of individual soul in Brahman is situated in the hole called Brahmarandhra in a human body. The same centre of the individual soul vibrates itself and the whole of the human body is becoming conscious thereby. Yet, in the lower extremity called Mooladhara there is another vibration going on always as long as the man is alive. As a result of that vibration the individualized soul gets conscious of its existence as an

individual and that individual consciousness is situated in the heart. This is the meaning of the declaration of the scriptures that the Atman is seated within the heart: This centre of 'I' consciousness is to be lifted up and joined with the centre of 'I' ness originated as a result of cosmic vibration by practice of meditation. Jeeva becomes Iswara thereby and if one can get out of the body by breaking and opening that centre of Brahmarandhra and pass beyond the sphere of the sun that Jeeva will become one with Brahman.

As we have described Jeevahood (individualized state of the soul) in a comprehensive manner we will give some ideas about the power called Para Sakthi residing in the plexus of Mooladhara. That power is the source of all vital forces working in the human body. That power supplies vitality to all centres through Prana Nadis (channels of vital force). These Nadis are imaginary channels of Para Sakthi throughout the system of man in infinite numbers. The first manifestation from this Sakthi is the word according to Thantric scriptures. They declare that Pranava or the word 'Om' is the first sound and that is the source of all other words or sounds. This sound or Nada originates from Para Sakthi and this is the Nada of Chit Sakthi Mandala which is ever full of vibrations of bliss and supreme knowledge. All senses and also mind and

intellect get their powers from this Para Sakthi who is residing as all-pervading power in this cosmos and also in the individual. Cosmic Being gets its intellect and mind vitalized through cosmic state of Para Sakthi and individual soul gets from the part of the same power residing in the individual. Similarly enlightenment is the result of vibrations in the state of Brahman. In individual soul this vibration takes place in the centre of Brahmarandhra where the individual 'I' consciousness is in touch with cosmic consciousness. Individual intellect gets reflections of consciousness from Brahmarandhra and mind gets the same consciousness reflected from intellect. Besides this reflection of the consciousness in intellect and mind there is a reflection throughout the system as a result of the vibrations taking place in Brahmarandhra.

The centre of mind is the cavity of the heart and its field of activity of thinking is in the head. There is a fleshy matter which we call brain and that is the arena where thinking, pondering etc. are done by mind associated with intellect. This intellect is the deciding power and mind is similarly doubting and considering power. Mind is ever in wave form as it is ever engaged in receiving knowledge through Prana Nadis (channels

of vital force) while it is in the centre of the heart. It is again busy in sending the knowledge thus received to the brain and it is busy in analysing and understanding each and every thing in company with the intellect. Besides these, the mind is busy in directing the sense organs and also the organs of action. We know that the origin of the word is Para Sakthi. At the time of talking to a person, the idea is originated in Para Sakthi at the plexus of Mooladhara in a vague form only. Then it comes up to the centre of heart where the idea takes up some form. That is the state where the word forms as clear idea. Again that form or idea of the mind reaches the plexus of Visuddhi Chakra and forms as words of language and there after those words come out through the mouth. Thus we see that the word passes through four stages before it is spoken out. Some power is originated from Para Sakthi in Mooladhara and at that stage the word is called 'Para' (beyond conception). When it comes to the centre of mind in the heart where it takes up ideations, it is called 'Pasyanthi' (perceived as ideas). That word is taking the form of language of the person at the plexus of Visuddhi Chakra and that state of the word is called 'Madhyama Sabda' (mental state of speech) and when it is spoken out it is called 'Vaikhari sound' (spoken speech).

Similarly we hear a sound or have a touch by the respective senses. Prana Nadis (channels of vital force) take that knowledge to the centre of mind in the heart. That centre of mind sends that knowledge up to its centre in the brain. Intellect also joins in consultations and considerations, and at last it accepts with determination what is what. Intellect in its turn entrusts the knowledge to the top most centre called Brahmarandhra where real consciousness resides which is originated from Brahman. Again the intellect has another duty of directing the mind to carry on actions through external organs. All these activities of the intellect and mind are carried out in an arena made of vital force called Chitha. The upper extremity of Chitha is brain and lowermost is the heart. Mind directs organs of actions from the centre in the heart. Now we find that the lowest centre where Para Sakthi resides is Mooladhara and the highest centre where consciousness or Chit Sakthi resides is Brahmarandhra. Yogic practice is to lift the Para Sakthi from the lowest centre and take it to the highest centre where both these powers called Para Sakthi and Chit Sakthi will meet, become one and get out of the body through the hole in the skull to the limitless ethereous plane which is Brahman. That is the end of Yogic practices. All these activities

and vibrations take place in a human being in and through the glory of the individual soul who is the supreme head of an individual. This is a short description of an individual soul who is in fact a part and parcel of the Cosmic Being. This Cosmic Being is Brahman in vibrant state. Thus we find that Jeeva is Brahman itself.



CHAPTER II

BRAHMAN THE ABSOLUTE

We have described in detail about the state and glory of the soul of man, in the previous chapter. Now we are going to deal with the principle called Brahman which is the source, support and destination of all souls and all visible and invisible as well as animate and inanimate universes. This Brahman is the summum bonum of all these and yet beyond everything. It is very difficult to understand the actual state of this highest principle either in the macrocosm or in the microcosm, as it is said that the highest state is beyond the reach of word, mind and intellect. It is certainly unspeakable and thus we agree that our attempt may be futile in a way, and yet we have to do our best to bring out those abstruse ideas as clearly as possible. We know that our soul is only a spark of this infinite existence. Part cannot be different in substance from the whole. It is therefore worth considering the state and glory of this Brahman whose spark is our Jeeva (soul).

We all know what is the state of wakefulness. It is a state vibrant with sublime intelligence. In that state, all our senses, mind and intellect are fully active through the above vibration. This vibration is called consciousness or the state of

being conscious. Most of us have the experience of dream state. We may include the state of reverie also in this classification although it is not exactly as a dream as the senses and intellect are inactive at that time due to some cause or other. In the state of dream our senses and intellect will be sleeping and the mind will be active through the vibrant state of Prajna or the individual soul. This individual soul is called Prajna in Vedantic language. As this soul exists in vibrant state our mind is active. There will be no one on earth who has no experience of deep sleep. In that state our senses, mind and intellect are inactive and the individual soul without 'I' consciousness alone exists. This is the view expressed by all. Some Vedantins say that this state is equal to Samadhi. We do not agree with this statement in any way. In the lower type of Nirvikalpa Samadhi the state of Prajna or the individual soul is somewhat similar and of the same experience. But in Samadhi there is the consciousness awakened and will be in communion with Brahman. The states of deep sleep and Samadhi represent both the extremities of the experiences of a Jeeva (individual soul). One is utter darkness while the other is extreme glory of lightning. This soul is said to be "Prajnanam Anandam" or sublime intelligence and supreme bliss only. It is indeed beyond time, space and causation. In

the highest Nirvikalpa state the experience will be supreme beatitude and infinity or oneness beyond all diversities of this cosmos and of 'I' and 'mine'. This is the highest of experiences. Now we have known that supreme intelligence and sublime divinity is the principle underlying all these three states of wakefulness, dream and deep sleep. That principle which is called Brahman or Atman is the true substratum and that remains within and beyond all these states.

The meaning of the word 'Om' is explained in a peculiar way by Vedantins. They divide this syllable into three divisions such as A-U-M. Each of these divisions represents the principle shining through each of the above states called Jagrath (wakefulness), Swapna (dream) and Susupti (dreamless sleep) and the whole of the word 'Om' denotes the principle remaining unaffected by all these states. According to Vedantha it is stated that Brahman remains in four Padas or states. The first Pada (state) is the principle shining through the state of wakefulness. The second Pada is the same divinity that shines through the state of dream and the third is again the same divinity shining through the state of deep sleep. They call the unmanifested and sublime state of that principle as the fourth Pada. This is the description about microcosm and the

macrocosm also has got similar states of the Atman as Viswa, Hiranya-Garbha, Iswara and Brahman, the supreme. This glorious Brahman is said to be the fourth Pada. Now we have clearly understood four Padas (states) of Brahman as described above. This fourth Pada is called by them as Thuriya state. We agree to all these statements in toto, but we do not like to compare the state of Samadhi with the state of Sushupthi. It is indeed the same principle that shines through the state of dream, that shines through the state of very deep meditation or very divine state of trance. It is again the same Prajna that shines through the state of deep sleep that is shining through low type of Nirvikalpa Samadhi. The fourth and the highest Pada is Brahman, the Absolute. But the difference is that the soul of man realizes Brahman in Samadhi, while it is immersed in ignorance during deep sleep.

This Brahman is the principle that is the innermost state of this cosmos and all that is in it. And that is called the fourth state. This again is getting vibrant in a wonderful manner when it is called Adi Maha Sakthi or Chit Sakthi or the vibrant state of spirit and matter and is called the third Pada (state) of Brahman. This is the causal body of Brahman. From this Saguna Brahman or Chit Sakthi impe-

rsenal Godhood of the plane of God-consciousness and all His manifestations as personal Gods and Goddesses have come into existence. All individualized souls are also from this state of Brahman. This is the second Pada of the absolute Brahman. The first or the lowest Pada is manifesting as these visible and invisible universes. The meaning is that the corporeal universe is the first Pada, that the astral universe is the second Pada, that the causal universe is the third Pada and that Brahman, the Absolute is the fourth Pada. In this manner Brahman exists in four Padas (states) in the self-same glory. This Brahman is Existence, Knowledge and Bliss Absolute. In the highest stage it is the soul of everything animate and inanimate. In the next stage it is the cosmic state of consciousness full of vibrations of bliss and knowledge. In the next lower stage it is cosmic intellect or the Vijnanamayakosha (sheath of intellect) of the Cosmic Being while the vibrant state is the sheath of bliss. The lowest is divided as the sheath of cosmic mind, the sheath of cosmic Prana and the sheath of food or gross matter. The sheath of food or gross matter is visible and tangible universe which is the corporeal body of the Cosmic Being. Nirguna Brahman means the absolute state of Brahman and the next is Saguna Brahman. The next lower state is God-consciousness and all aspects of Godhood there. There

are some planes called Divyaloka, Janarloka, Maharloka, Swargaloka or heaven, Bhuvarloka, Bhooloka (plane of earth or corporeal universe) and Pathalas (nether regions). All these are the lowest Pada of Brahman. Now we see that Brahman alone exists as all these visible and invisible universes. In olden days sages thought that Brahmaloka is the highest destination of the individual soul. Later on it was found that Brahman is beyond the state of Brahmaloka and it is infinite existence beyond everything else. The conception was that in the plane of Brahmaloka there are personal Gods and beyond them there is a state of impersonal Godhood. They considered this impersonal state of Godhood as Brahman. It is true that all these are Brahman only but beyond that state also there is Brahman existing as infinite existence. Such a declaration is made by Upanishads in later periods. Subsequently Tantric Scriptures (scriptures of the worshippers of Mother Divine) made another division in the highest state of Brahman as absolute state and vibrant state. Vibrant state is Saguna Brahman or Mahasakthi called Para Sakthi and Chit Sakthi. For easy understanding we have classified the vibrant state into two Mandalas under the names Para Sakthi Mandala and Chit Sakthi Mandala. Para Sakthi is the stage where vibration originates and Chit Sakthi is fully

vibrant state. This is the conception of this cosmos and the Cosmic Being among Hindus.

We have to say a word about the conception of God by the followers of other religions also. Some believe in an impersonal God and some others in a personal God. But in our view their conception goes only as far as the state of impersonal Godhood of Brahmaloka (plane of God-consciousness) as conceived by the Hindus of old. Buddha must have reached the highest state of Brahman as He expressed the state of nothingness as the highest destination. But His followers do not reach that destination as there is no practical course of meditations suited for the purpose in their religion. Anyway, all are speaking about the same glory of the same principle that is Absolute Existence itself.

This cosmos consists of various solar systems as we see around us. Infinity is certainly inconceivable. This cosmos is extending infinitely in all directions and everywhere there are solar systems with innumerable globes around one sun in each system. Brahman is pervading all over this cosmos and yet it is beyond the cosmos. Such an infinity is divided into four Padas as we described above. It can again be divided into two divisions as ethereal planes and elemental planes.

Ethereous planes are the planes of existence within vibrant state of Brahman. The lowest extremity of ethereal state is ethereal darkness which we call as Pathalas. Elemental planes are of three divisions. One is Adithya Mandala or the plane within the sphere of the sun. It does not mean that these planes of Adithya Mandala are within the influence of the visible sun. There is a state full of elements of fire which we call as Adithya Mandala (sphere of the sun). In this state of Adithya Mandala there is extreme light only. In the states of ethereal planes of upper extremity there is the light of lightning. Within Adithya Mandala (sphere of the sun) there are three planes of existence called Brahmaloaka, Thapoloka and Janarloka according to Hindu conception, and departed souls enjoy the fruits of their Karmas (actions) in them. There are two more planes just below them and they are called Maharloka and Swargaloka (heaven). These planes are treated as planes of existence in Chandra Mandala (sphere of the moon). The plane below them is called Bhuvarloka and is treated partly as a plane of existence within the sphere of the moon and partly as within the sphere of corporeal universe. The lowest sphere is of corporeal universe made up of quintupled elements of earth, water, air, fire and sky. All these planes together is the body of Brahman in the name, cosmos. Brahman is the

principle that is the basis of all these Brahmandas (universes) and it pervades in and through all these.

This is in short a description about the state and glory of Brahman. This Brahman is Existence, Knowledge and Bliss Absolute. It is pervading the whole cosmos and yet it is beyond everything. All Gods and Goddesses of all religions and faiths are from this cosmic principle known as Brahman. Spheres for different religious heads and followers are also under the sway of the same principle within the above plane of God-consciousness although they call it heaven. We may call this all-embracing principle by any name either as God, Goddesses, Atman, Brahman, Truth eternal or Niyathi (ordaining power), but it is existing in eternity and it is the substratum of all other principles in the cosmos. The only basis, the support for existence and the destination of all these universes and all that is in it is Brahman. It is the innermost *Satha* or Existence or Truth Eternal of all these visible and invisible cosmos. It is our reality as we are nothing but a spark or part of the same principle. This Brahman is our soul and this is what we see and experience around us. This principle is called as Sakthi by Saktheyas, God by devotees, Truth or Brahman by Vedantins, Niyathi or nature by Nihilists and the soul of man by all who believe in the existence of a soul in man.



CHAPTER III

ADVENT OF RELIGION

The state of Brahman as infinity has been described in the previous chapter. Similarly, nature of the individual soul also has been discussed by us. We have come to know from all these descriptions that Brahman is eternal and absolute bliss and knowledge divine. Yet we find that this universe is full of misery only. All individual souls are mere sparks of that divinity and bliss absolute. In spite of being part and parcel of infinite joy, this Jeeva (soul of man) is having endless miseries of various kinds in this ocean of death and birth. To quell this unbearable misery and to acquire happiness for the time being, human beings had to try all methods in those days of un-evolved culture. Thus they became ferocious as we have stated at the outset. Since they could not find any lasting solution by the course they adopted, the human society had to make trials after trials in the west in those days. But they failed in their attempts and went on with trials till they found out the modern religions in their purity and glory. That is, in a way the history behind the religious developments in the west. It was taking a different course of development in India. We will now consider how religion developed in India. It is said that Vedas are heard

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from divine beings. They are the main authoritative scriptures of Hindus. The next important scriptures are Smrithis, Itihasas and Puranas. But Smrithis and Puranas are not considered of basic value as they are not heard from divine sources. These are not of very old origin and are made by men of religious importance. Then there are six authentic systems of philosophy as Nyaya, Vaiseshika, Sankhya, Yoga, Meemamsa and Vedantha. These are our basis for philosophies of various kinds. These philosophies start with the enquiry as to what the remedy is for three kinds of miseries existing in our lives. They are of Adhyathmika, Adhidaivika and Adhibhouthika character. Adhyathmika misery means misery pertaining to one's own being. Adhidaivika misery is that which is caused by divine agencies or Gods. Adhibhouthika misery means that which is caused by other beings of this earth and the plane above this. Men are always tormented by these terrible states and they want to get rid of them somehow or other. This is one cause of the above enquiry. There is still another cause for such research in religious field. There were some philosophers and good thinkers among religious men of those days. They felt a sincere desire to know what all these visible and invisible universes are, what the real nature of man is, what is his origin, what is his support in this

evanescent life and what is his destination as well as that of all these we see here. With that end in view they went on with the enquiry and found out their own systems of philosophy. Thus we see that many systems of philosophy, sects and religions came into existence in the east. In every part of the world these enquiries must have been made by great seers of Truth. It is as a result of such enquiries that many religions came into being in olden days. We will consider in a way how these religions came into existence and developed. These religions were of different origin. Most of them were originated from individuals who were considered to be their heads, founders or the supreme deities of those faiths. We know that Christianity originated from Lord Christ, Mohammedanism originated from Mohammed Nabi and Buddhism originated from Lord Buddha. We also know that Hinduism is not founded by any individual and it is said that it is existing in eternity. Whatever it may be, it is the aggregate of the declarations made by various seers of Truth in various periods of time and it is the only religion of such an origin. Anyway it is clear that the advent of religion is as a result of the searches and researches as stated above. Many of them believe in single Godhood and such Godhood is impersonal indeed. It is said that

the only religion with multi-Godhood is this Hinduism and it is certainly a defect in others' opinion. In fact this is a baseless opinion as there is a glorious and wonderful Godhood for Hindus. That sublime state of Godhood is Brahman. Although other religions also speak of God with no form they consider that God as all-powerful and residing in heaven. Heaven indeed is Brahmaloaka (plane of God-consciousness) of the Hindus and it is the state of sublime divinity and pristine purity. But, this heaven or Brahmaloaka is not the highest goal of Hindus of Upanishadic period and of the later periods. Before the Upanishadic age Hindus also were satisfied with a conception of a state of glorious divinity as Brahmaloaka as the highest destination and also as the Kingdom of God. Later on, philosophers of Hinduism like Sri Sankara and others declared that this Brahmaloaka cannot be the highest destination. Although it is the abode of God there are personal Gods residing there according to Hindu conception. It is again believed that there will be individuality for each soul in that plane. Lord Buddha does not believe even in the existence of a soul in man. His conception is that man is a manifestation of some kind of consciousness only and that consciousness will dissolve into nothingness when man attains Nirvana. That indeed is not

our conception as we believe in the existence of an infinite power or state which we call Existence, Knowledge and Truth Eternal. That principle is what Hindus call Brahman and others call God. Buddha reached that state of Brahman although He declared that it is nothingness.

This Brahman is beyond everything, manifested and unmanifested as universe, Jeeva (individual soul) and Iswara (God). There is a state or principle beyond all ethereal planes of existence and that is not within the perception of any scientific instruments or researches. That is the sublime state of divinity that we call Brahman. That Brahman is not really vacuum or ether or nothingness. Beyond all science, perceptions and even beyond the conception of the consciousness there exists an eternal principle which is called 'Prajnanam Anandam' or sublime divinity and supreme bliss in its own nature. This is Brahman and is the basic principle on which all religions and religious conceptions of all human beings are built up. This is the source of all impersonal and personal Godhoods of all religions. Knowingly or unknowingly all worships of all sections of the human society reach the same Godhood only. It is needless to state that this Brahman is the soul of man and this is the substratum of the visible and invisible universes.

We have already stated that the west had no religion in the beginning of the age according to their own conceptions. We do not consider that there is any beginning for this cosmos as we believe that there is no possibility of having complete dissolution of the whole cosmos at one and the same time. Anyway historians say that in the beginning, primitive condition prevailed in those parts of the world. Later on, some kind of primitive religion was introduced by the society for the protection of the majority and the weak. That development was in no way sufficient to serve the society at large and slowly well-evolved religions came into existence. There are two important religions originated outside India, the land of Rishis. They are Christianity and Mohammedanism. It was Lord Christ, who introduced Christianity with well-evolved principles. He lived about two thousand years ago in some part of Arabia. He had to struggle against the Hebrews who did not like the advent of a new type of faith although this new faith was in conformity with their old religion. He was tortured in every way and crucified by those primitive men of uncivilized culture, but yet the faith in Christ did not fade away. That faith brought into existence a religion based on His teachings and that is called Christianity. That

religion believes in a God in Heaven who is certainly of impersonal nature.

He was followed by another messenger of God who also became interested in spiritual up-lift of the society and he preached a different religion leading to the same God in Heaven. He was called the Prophet Mohammed Nabi and His religion was called Muslim Dharma or Mohammedanism. Thus, these two messengers of God established two different religions, one after the other, and they are the most prominent religions of the west. Both these religions accept Godhood and the soul in man. But before the advent of Christ, there was a great soul in India who did not accept either God or the soul of man. That was Lord Buddha whose religion is known as Buddhism. These three religions and the ancient Dharma of the seers of Truth, of India which is known by the name Hinduism are the most prominent religions of this world. Jews, Jains and the followers of Zorasthrianism are only a minority of the society and as such we do not take those religions into our consideration. In fact all these religions believed in one and the same God and they accept the tenet that there is a soul in man. These religions are introduced only to try to make the human society moral and god-fearing so that there will be peace and happiness for humanity at large.

Then there is another consideration to be made in respect of the evolution of religion in India. Ancient Rishis or sages thought that there is happiness in heaven and by following Vedic Karmas (Vedic sacrifices) they can attain heaven. In course of time they found that the so-called heaven cannot be ever lasting. Slowly they wanted to make the heaven of Indra also everlasting abode of God and with that purpose in view they began to glorify Indra who is the supreme head of heaven as God of infinite cosmos. Their conception of heaven became expanded and at last they found out that it is not the heaven that is the abode of God, but it is the most divine plane of Brahmaloka that is the destination of liberated individual souls. That Brahmaloka is much beyond the so-called heaven of Indra and is really the plane, where God remains manifested in supreme glory. To attain that state of Brahmaloka, those sages thought that Vedic Karmas (Vedic sacrifices) are propitious in every way. But in the age of Upanishads, sages found that Brahmaloka was not all-in-all as far as a liberated soul is concerned and that it may be within the sphere of perishable planes. Not only that they thought that the plane is perishable, but the Godhood also is to be treated as perishable. Upanishadic declarations are about a principle called Brahman which is beyond all personal Gods and the

impersonal God of the plane of God-consciousness. They did not enquire further into the details about the state of Brahman as it is unknown and unknowable principle. Not only that they did not try to find out details about the state beyond the plane of God-consciousness, but most of the sages were satisfied with devotional practices and discussions about Vedic texts as we see described in the Upanishads. Later on, that conception of Brahman also was further evolved. Thanthric system of philosophy and the followers of monism (Advaita Vedantha) found out that the unity of all diversities is in Brahman, the Absolute which is the principle beyond all vibrations of all kinds. That absolute state came down as vibrant state of Brahman which they call Saguna Brahman. Adimahasakthi, Parasakthi or Chitsakthi and so on. Both Vedantha and Thanthra accept Brahman as the highest principle free of all diversities and vibrations. According to Vedantha that Brahman is called Saguna Brahman, when it is with glories or name and form. Thanthra calls this state as Chit Sakthi and it says that this power is the source of all these universes. This is the controlling power in this universe and this power makes proper adjustments in the Dharmic (religious) evolution also. We see that this power is showing the proper path even in this age.

We know that this is the age of science. We also know that people of this age cannot believe in a religion that cannot provide proof for the existence of God or a soul in man. As scientific researches advance, people get knowledge about this cosmos well-evolved. At such a period of time, there is a need for re-adjustment in every walk of life. Religion also needs such adjustments. They may not believe in a personal God who is seated in heaven or Vaikunta, but they can understand a state of cosmic consciousness. This cosmic state of consciousness is what is called Chit Sakthi or Saguna Brahman. However much the material science may try, it will not be able to find out what is the essence or underlying principle of this cosmic state of consciousness. It requires occult knowledge to probe into such abstruse and inconceivable glory of Brahman. In the process of evolution, a wonderful manifestation of divinity took place to show light in this science also. That divine personality was Sri Ramakrishna.

This wonderful man was an illiterate Brahmin of Bengal who lived in the temple of Daskhineswar in Calcutta. He made astonishing researches in religion making his life as a laboratory to prove different religious faiths. He made researches in almost all religions known in this

world and proved that the underlying principle in all religions is one and one only. This principle is called by the name God, Allah, Atman or Brahman and in various other ways by the followers of different sects and religions. Although they follow different paths they all reach the same goal which is known as God or Atman. All these were proved by the realizations of that illiterate fakir of Dakshineswar who is now known throughout this world as an incarnation of God. His advent into this plane is crowned with a new dispensation in the field of religion and there will be an evolution in future religious conception of the human society at large. Universal brotherhood among religious people ought to be the result of such a wonderful manifestation of divinity in this world. He has paved the way for such a transformation in the arena of religions. All faiths can come around Him who is the unole moon of all. He was a Hindu and at the same time He was Christian and Muslim as well. He practised all religions and realized their goals. He found that different religions can lead souls of men to the same Truth which is called God or Brahman. Such a unique and universal conception is the need of this age.

This book is in fact to give such an adjustment to the ideas of religion and philosophy in a

general way. There is no sectarian view in this book in any manner. God is one and one only in spite of calling Him by different names. We may have different methods of worship and practices in the path of devotion or communion with Him, but our aim in view is really the same principle which is the cause, sustaining power and the attainable goal. With this kind of broad universal ideas and ideals these scientific practices can be tried as a trial by any human being. He need not be afraid of losing his faith or religion. These practices are mere scientific processes to deify the soul in a human body. This is the author's sole purpose of bringing out this publication.



CHAPTER IV

DIFFERENT RELIGIONS

We have given a short description as regards the advent and development of the mechanism to mould human beings into moral, spiritual and righteous entities of more highly evolved character than other animate beings of this plane of earth. This mechanism is called religion. There are many such religions founded by many seers of Truth and the revelations through their lives and researches are said to be the tenets of those religions. Christianity is one of the prominent religions of this world. Christ dedicated His life for the cause of religion and His teachings are the fundamentals of Christianity. He sacrificed His life in the attempt of spreading the message of God which He got as His revelations during His life time. Inhabitants of that country could not accept His new discoveries and tenets of the refined religion and therefore they opposed His movement called Christianity. Yet He continued His preaching and at last He was crucified by the state. What a terrible sacrifice indeed it was in the history of religion! This act of sacrifice was really the foundation for a future religious movement in the west. This religion accepts a God in Heaven as the supreme head of the universe who is granting the reward of each soul's life and

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action in this world. This God is all-powerful and Truth eternal. According to Christian faith, He has no form of any kind. It is stated that He created man in His own image and as such, He can be understood as having human personality or consciousness. According to Christian conception of the Spirit there are three states or stages as Father in Heaven, Son of God, and the soul of man. This is in fact just as Hindus' faith in impersonal and personal Gods and the individual soul of each living being. This trinity is existing in many of the other religions also in the form of God, Prophet and the individual soul. Christians believe that they can reach their Father in Heaven through the Son of God who is also residing in heaven. They are to follow the teachings of Christ faithfully and to lead a dedicated life after getting baptized while they are young. This method is something like the path of devotion and self-dedication as practised by Hindus in general.

The method of practice of the followers of the religion of Christ is to attend church regularly on appointed days, attend the stipulated sacred services and common prayers, make repentance for the faults they have committed, make individual prayers at home, read the sacred book of Bible, have communion with God as directed and

do humanitarian services in the name of Christ. These services and practices and the mode of life make the path of devotion preached by Jesus Christ in those days. Later on, great sages like the saint Francis of Assisi introduced some kind of evolution in the method of communion with God and that is real meditation on God or Jesus as Hindus meditate on their Gods. These practices are meant for lifting the soul of man to the Kingdom of God which is equal to the plane of Brahmaloaka of Hindus. It is indeed noteworthy that that plane is somewhat infinite in expansion. Different religions will have different spheres or Mandalas for their followers in their own fashion. Christ resides in His sphere in Heaven i. e., Brahmaloaka (plane of God-consciousness) to bless and guide His followers.

Mohammed Nabi, another messenger of God established another religion called Mohammedanism at a later period. That was in Arabia and that was another important religion of the world. He too believed in a God who exists in Heaven. Mohammed Nabi was considered to be the prophet who was destined to be the leader or the spiritual head of the followers of that religion. He got revelations of the teachings of God and those teachings are treated as injunctions of God by the followers of that religion. Those teachings are

contained in the Koran and that is the most sacred Veda of Muslims. They consider this Koran as God's own words as Hindus consider Vedas as of divine origin. The religion of Muslims teaches the followers to believe in a God who is existing in heaven and to follow His injunctions as stated in Koran. They have to attend mosques regularly and carry on prayers and services at stipulated times every day. Fasts, feasts, and festivals are also to be observed by Muslims, as directed in the Koran. Chanting the Koran is another kind of divine service like the chanting of Vedas by Hindus. Besides the method of communion with God as directed in the Koran, some great souls among them practise Yogic culture and Manthra Japa (repetition of sacred syllables) as practices for deifying themselves. By following faithfully all these directions of the Koran the soul of man is believed to have salvation in the Kingdom of God. Both these messengers of God preached impersonal Godhood only.

We have to think about the religion of Buddha also as it is one of the most important religions of the east. This religion does not believe in a God or a soul in a man. Yet it is full of moral and spiritual principles and is capable of leading human souls to peace and beatitude. About two thousand and five hundred years ago there lived a king named Suddhodana. He had only

one son who was very much loved and fondled by the parents. The child was called Gouthama and He was brought up in sumptuous surroundings. This young man was the heir of a great kingdom in India. But it was destined by God that He should become the emperor of another kingdom known as the Kingdom of God. He renounced His young wife and the only baby and all that was connected with the status of an emperor and accepted the vow of Sanyasa in such a young age. He became enlightened after some years of hard practices of various sects existing in those days. Although He could not find satisfactory solution by all those practices He got enlightenment as a result of all these struggles at last. His quest was for giving happiness in this life of man which in fact is full of misery. He could not be contented with the conclusion that this world and all that we see here are mere myth and that Brahman alone is truth. He said that there is the experience of misery in this world and that all human beings aspire to get rid of this misery, by all means. He went through various Sadhanas (spiritual practices) and underwent hard penance and at last attained a state of light and joy eternal and declared that He has attained the state of Buddha (enlightened one). He said that all those who wish to attain the state of Buddha can reach that state by following His teachings.

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To remedy the misery of this world He has enunciated a Dharma (religion) in the name of Buddhism. He was very much against the sacrifice of animals as directed in the Vedas. He was an embodiment of compassion to all animate beings. That is one of the important tenets of that religion. He asks His followers to give up desire for enjoyments and also attachment with this world and worldly objects. Then to purify the mind He has introduced certain services to fellow beings. At last to quell the evil tendencies and to conquer the mind He has introduced certain intellectual practices of occult nature. These practices will lead a man to Nirvana which is the ultimate goal of every human being. In that exalted state of spiritual experience He found that there is nothing existing and He declared that there is nothingness as the goal. This is the religion of Buddha. Later on, followers of Buddha introduced Thantric practices (occult practices of the followers of Mother Divine) also into the religion of Buddha. Anyway this is a religion which does not accept a God or soul in man. The ultimate goal is Nirvana for man and the religion of Buddha is to lead all human beings to that state of Nirvana.

Hinduism is another important religion of the east. Hindus believe in God, soul in man

and the highest principle beyond all these. Brahman is the highest principle beyond everything visible and invisible. In relative plane there are multi-Godhood and infinite number of Jeevas (souls). There are various sects, faiths and divisions among Hindus and as such we do not attempt to describe all of them here. This religion is also meant for leading human beings to the state of supreme beatitude. The goal of human life is attaining Brahman, the Absolute. That may be through either the path of devotion, path of Karma, path of Yoga or the path of knowledge. There are some other religions like Jainism and Zorashtrianism and we are not going to discuss about them in this small book as there are very few followers of those religions now. All these religions believe in the existence of God and a soul in man. This is a short description of different religions of this world and we find that all these religions are trying to lead the soul of man to peace and beatitude. There are many sects in all these religions and all of them also try to make human beings moral and happy. These religions are introduced by sages and prophets according to the need of the human society in different ages and different places. We have to learn from all these that there is a power beyond our knowledge to guide this world in proper direction and that

power is behind all these processes of evolution. That power is called God. In spite of our non-acceptance of the existence of God, the power divine exists in a wonderful manner. Paths leading towards that God are religions and those paths are revealed by God Himself.



CHAPTER V

GOAL OF RELIGIONS

We have dealt with, most of the important religions of this world in brief. Now we will be describing the goal with which all these religions originated in this world. We are not going to discuss in detail about any religion in this connection. There is a need to describe some kinds of practices leading to the goal of all religions so that the reader will understand something about all these attempts of great sages and prophets of this world of ours. There was a time when this world was in utter darkness about the goal of human life according to the history of western countries. Slowly they gained some knowledge about the existence of some power which they called God. They wanted to have peace and harmony in social life and happiness and joy in individual life as well. Faith in God and the fear about the punishment they may get from such a God for the wrongs they committed during the lifetime here made some rectifications in the mode of the life of ordinary man. That was something good that they could gain by the advent of religion in those days. In course of time it was found that that religion was also of no use to the society at large. Sages and saints appeared

according to the need of the time and they introduced better kind of faith and practices in every country as we see in the religious history of this world. Thus we have got the present religions of the west as described above. All these religions are really attempting to bring prosperity and peace to the human society at large.

Christianity is a religion leading human society towards perfect happiness. It is full of organised social orders of very high status and it is a philanthropic organization too. It is again full of moral principles to be followed by all human beings. It is needless to say that it is a spiritual body for combined prayers and services. The only aim of Christianity is to lead the society towards happiness and prosperity and also to lead the individual towards the Kingdom of God, where the soul can remain in eternity. Christian conception of God is that He is a divine glory and that He is all-powerful. God in Heaven means God who resides in a higher sphere in divine splendour. He is the highest divinity and the controller of the whole universe. He is called Father in Heaven. To reach Him every human being has to adhere to the precepts of the Son of God who is also now in heaven. Christ Himself declared that He and His Father in Heaven are one and that He and the soul of man are also

one. That means that the soul of man is a spark of the divinity of the Son of God who is again a part of Father in Heaven. Thus we find that unity of the trinity also is established in this religion. This state of unity is the goal of Christian religion.

Muslims believe in a God in Heaven who is also all-powerful in character. He is truth eternal and is the essence of all that is good and divine. His prophet is Mohammed Nabi who is in another word the manifested divinity of God. Men are to follow His directions as given in Koran, the true revelation of God's injunctions. The goal of every human soul is reaching the Kingdom of God. This Kingdom is in a way equal to the Kingdom of God of Christians and the Brahma-loka of Hindus. The Goal of every Muslim is the attainment of this state where God exists in eternal glory and to enjoy His presence always there which is supreme bliss. This in fact is the goal of a human being and this is in essence the goal of all other religions also.

Now we will describe about the goal of the religion of Lord Buddha also as it is an important religion. It is certainly known that Lord Buddha denied the existence of God and even a soul in man. He declared that Vedas of Hindus talk about sacrifices of animals and as such they are

to be shunned. These Vedas are leading human beings to a state of superstitious and unreal entity called God and that is why He stood against Hinduism. He proclaimed a state called Nirvana where nothing exists. That state is the goal of the religion of Buddha. He has introduced a system of practice for attaining that state as we have stated in the previous chapter and that is being followed by Buddhists at large. This religion is also to lead human souls to supreme beatitude and also to bring prosperity to the society of men. There are some other religions which have very little following in India. Some of them worship fire as their God. Fire means light and it is knowledge in another sense. The intention may be to worship and glorify God as knowledge divine. The most important religion of India is Hinduism. It will be too lengthy to deal with those multifarious faiths, sects and God-hoods of Hinduism in this small book. We will try to give the essence of the conceptions about God, soul and this universe in this connection. It is stated in Vedas that there is a principle called Brahman as the basis of these visible and invisible universes. It is certainly ununderstandable to any that such a principle became modified as these universes. It is very difficult to conceive that that sublime state became vibrant at any time. It is stated that the wish of the same

principle made it vibrant and from that vibrant state everything else is manifested. How could that principle wish and when did it wish is a question to be treated elsewhere. It is enough if we know that the wish is existing eternally along with Brahman and in that wish manifestations of various universes and all those animate and inanimate objects in them are appearing in order. This vibrant state of the absolute principle is called Saguna Brahman or Chit Sakthi. We may state here again that all Gods with forms, Jeevas (soul) and all universes are actually born from this Mother of the universe or Chit Sakthi.

Now we are going to consider about the tenets of Hinduism, in a general way. This religion has three main divisions and they are called dwalism, qualified monism and monism. All other sects or faiths fall within any of these categories. There is a faith known as Saktheya within Hindu fold. Although this faith is a major division of Hinduism, it falls within dwalist faiths. Yet it includes the practices of qualified monists and monists as well. Dwalists worship personal Gods with or without forms, Chant Manthras (sacred syllables), prayers and praises and meditate on the forms or glories and states of Gods as means for getting freedom from the ocean of death and birth. Their goal in view is Vaikunta (the state of God-consciousness) to enjoy the presence of

their God there. Qualified monists do the same practice with absolute resignation to God and also try to have communion with Saguna Brahman by way of meditation. Monists follow the path of knowledge leading to the realization of the highest Brahman. Brahma Vidya (meditation on Spirit Divine) is the only way for realizing Brahman and that is Vedantha described in Upanishads. Vedas prescribe another path of Vedic Karmas (sacrifices) capable of leading the soul of man to Brahmaloaka. Sages well-versed in Vedantha are of opinion that Karmas, however great they may be, can bestow evanescent results only. Occult practices alone will give realizations of God or Brahman and such practices are described in Vedanthic scriptures.

From all these descriptions we conclude that the main object of all religions is to lead the human soul to God although there are systematic arrangements for the progress and prosperity of the society at large. The ultimate goal of all religions is a state full of joy divine. That state may be called God, Lord, Allah or the highest and absolute principle called Brahman. This state is in fact a unity beyond all diversities. This unity is Brahman and it is of joy divine, knowledge divine and eternal existence. Really the purpose behind all these religions is to reach this unity beyond all diversities of all kinds. It is needless to say that God is omnipotent, omniscient

and omnipresent. Brahman is beyond this state as that principle is beyond all vibrations. Yet, the highest oneness is supposed to be the goal of all religions.



CHAPTER VI

PRACTICES LEADING TO THE HIGHEST GOAL.

We are going to deal with the practices leading to the highest goal of all religions of this world. All are aiming at everlasting happiness in this world as well as in the next plane of existence. There are different planes of existence according to Hindu conception. Some of them are planes of mental sphere, some are of intellectual sphere and some are of the sphere of consciousness. They are different in nature such as cosmic and spherical. Mental and intellectual planes are spherical and the planes of consciousness are cosmic in nature. Bhuvārloka, Swargārloka and Maharloka are mental planes where the soul of man exists in astral body. There are three other planes beyond the above mentioned planes of existence and they are Janārloka, Thapoloka (Divyārloka) and Vaikunta of Hindus. These are planes of intellect where the soul of man will exist in the body made of the light of knowledge. All these planes of existence are connected with the plane of earth where the Jeeva is to reside in corporeal body. The highest of all these is the sphere of the sun which is, in a way, cosmic in nature, as it is having a kind of continuity and infinity in expansion. But there are different

sections, and in each section there are different Mandalas or spheres for followers of different faiths and religions. All these Mandalas are under the control of the Cosmic Being who is existing in the state of cosmic consciousness. Each solar system will be on compartmental basis in this infinite cosmos under the Cosmic Being who is called Saguna Brahman. All these planes exist one over the other in the order of superiority and they are not really on compartmental basis. They are infinite in a way in different regions in the fourth dimension in infinity. We know that there are stories to explain the glory and greatness of Lord Krishna in the Bhagavatha Purana, that His mother saw infinite number of Brahmandas (universes) within Him, one within the other. It may be an occult experience of a very sacred nature, but it gives an idea as to what these inner planes are. Similarly we know that we have a corporeal body, an astral body and a causal body as well. According to Vedantha there are five Kanchukas in a human body one within the other. All these exist one within the other in the order of superiority. This is the state of the Cosmic Being also as we see that the visible cosmos is the corporeal body of this Cosmic Being, planes in the sphere of the moon and those in the sphere of the sun are the astral body and those planes called Vidyunmandala (ethereous and electronic planes)

are the causal body. Similarly each plane of existence from this earth to Brahmaloaka represents each of the five kinds of Kanchukas, the soul in man and Brahman respectively according to the old conception of Hindus. They thought that Brahmaloaka is Brahman itself. This is the way, how different planes exist.

We have mentioned that Brahmaloaka (plane of God-consciousness) is the highest goal to be achieved according to Hindu conception in olden days. That state, indeed, is the goal of all other religions except Buddhism. In later days Hinduism evolved much more and found that a principle which is sublime knowledge and supreme bliss is the highest goal of a soul of man. Beyond Brahmaloaka which is the highest of the planes in the sphere of the sun, there is the existence of a plane called Vidyunmandala. This plane is full of light divine. This light divine is full of electrons, protons and similar ethereous substances of cosmic nature. It does not mean that the plane is of the lightning that we see in this world. It is only a symbolic expression that it is a plane of the light of lightning. There is a wonderful and divine state of light in that state and that is what is called Saguna Brahman. Beyond that state is Brahman, the Absolute. Hindu conception of God evolved into such a high principle in Upanishadic age. Mukthi for a Hindu is attaining

this state of Brahman and this attainment is somewhat similar to the state of Nirvana mentioned by the followers of Lord Buddha. There are three kinds of Mukthi to be mentioned here in this connection. One is attaining the state of Brahman, the second is attaining cosmic consciousness and the third is attaining the plane of Brahmaloaka and enjoying the presence of God there. All religions are paths for having any of these Mukthis and all of them proclaim the same principle, their God, as their goal.

We have to state that the Thantric system of worship has introduced a systematic method in the worship of personal Gods with forms. Although they too practise meditations for the attainment of impersonal God or the state of Brahman, they are followers of dualistic method in the beginning. Slowly they go higher and reach the state of Mother Divine who is said to be without any form and full of light of knowledge and bliss. That state is the state of cosmic consciousness. They too believe in the existence of Brahman as the highest principle and that Brahman is the basis of everything else. It is Mother Divine who is the mother of all the universes, all souls in them and also different Gods and Goddesses. It is She who is to lead the soul of man towards the attainment of the highest

principle called Brahman. This Brahman is beyond all diversities of this universe and all different Gods and Goddesses. All followers of all religions knowingly or unknowingly worship this highest principle, calling it by various names. To reach that principle is the aim of human life.

It is with a view to bring out certain practical methods to lift the human souls from individualized state to the cosmic state and then to the eternal principle called Brahman that we are attempting to describe some methods of meditations now. There are various kinds of meditations and all of them can be included in three main divisions of Sakara (object with form), Nirakara, (object without form) and Nirguna (sublime divinity). Sakara meditation is the practice of meditation on personal God with form. Before starting proper meditation, the aspirant has to perform certain preliminaries and mild Pranayama for awakening his mind. He can control his mind if his mind is in a mood and fully vigilant. The meditator may sit in a proper place and have thought-current spread around and then begin his practice. If he is so inclined he can perform ten or twelve mild type of Pranayamas before proceeding with the meditation. He may imagine a space within his chest just in the centre in line with his breast and try to perceive that space

as full of divine light. In the middle of that wonderful luminosity he may try to perceive a lotus with eight petals of golden hue. Over that lotus he may perceive the form of his God in divine glory. By meditating upon such a form of God for a long time he will be able to conquer his mind and to make it steady in that state of meditation. It is to be mentioned here that it is necessary to have divine qualities and the state of that divine being brought into the meditator's mind during his practice. This is a short description of the meditation on the form of a personal God. Some aspirants may try to spread divine light and glory around, and slowly make this light expanded as cosmic light and then melt away the form into that state of light. This is a good kind of practice as the aspirant will have the benefit of impersonal meditation although he began with the meditation on a form.

Nirakara meditation or the meditation on impersonal God is the next higher stage. Those who are devoted to personal Gods may find it easy to meditate on the form of their God, as human love can flow better to a human being than to any other being. But impersonal state means cosmic state and it is almost impossible to love such a Godhood. Qualified monists worship God in an impersonal aspect. Their method of

practice is said to be devotion of a very high type. First of all they have to gain absolute self-dedication to God. Then they have to undergo prescribed practices of worship, Japa, meditation, recital etc. to keep them bound to their God. Beyond all these they too accept a God with form although their philosophy does not give room for such a God with form. This state of Godhood with form also can be treated as an evolution in the conception of God according to the needs of men and the age. We have already stated a kind of meditation beginning with a form and ending in a state of cosmic light or consciousness. One can begin with the meditation of the expansion of the light of lightning in cosmic pervasion and melt away his individuality into that cosmic state of consciousness. We know that light is knowledge or consciousness only. Light of lightning does not mean the electric lightning that we see in this world. It is something wonderful and having continuity and infinite expansion. That state is said to be Saguna Brahman or Mother Divine. Meditating on such a cosmic state of light is Nirakara meditation. Some aspirants meditate on divine qualities and states without any symbols of any kind and that is also said to be impersonal meditation of a higher kind.

Now we will describe the highest Nirguna meditation by which the human soul can reach

the highest principle called Brahman. Brahman is the state or principle beyond all our conceptions and it is the innermost substance or Satha of everything. That Brahman cannot be conceived by our mind or intellect and there is no symbol of any kind to be accepted as the object for our meditations. Sages give out various kinds of meditations which will lead the soul of the aspirant to that destination. Some imagine a glorious light in the cave of their heart, have concentration and meditation on that light and slowly forget the existence of everything and even the ego-consciousness of the aspirant. That wonderful light will be of the luminosity of the light of lightning. By meditating on such a glorious light and making one's own consciousness identified with that wonderful light of lightning, the aspirant becomes one with the state of that wonderful luminosity as he has no individualized state existing then. Thus his individuality becomes extinct and he becomes Brahman. Some others meditate on such a glorious light, above their heads. That kind of meditation also leads one to the same goal. There is another kind of meditation by fixing all attention on the plexus of Ajna Chakra or rather in a point and remaining in that state without any vibration of the consciousness at all. It is needless to state that there will be divine bliss shining if one can remain without any vibration

in his consciousness. That is certainly the state of Brahman. There are many other meditations on the light of lightning or on divine splendour, glory and light and all of them are helpful to lead the individual soul to that infinity or Brahman. Either by meditating on a cosmic plane of the glare and glory of the light of lightning or by fixing the consciousness on the same glory either in the heart or on the head or by any other kind of meditation one must try to go beyond the state of consciousness where he will be able to enjoy infinite glory and existence which is the principle called Brahman. It is not our intention to give details about the practices of meditation in this small book. It is enough if we know that spiritual practice is a mental culture and by doing it regularly we can annihilate our mind and intellect and go beyond consciousness and enjoy supreme beatitude. All religions prescribe certain courses of practice to lead human beings to this state of beatitude where there will be no time, space and causation and by attaining which state there will be no more birth and death for them in this world.

It is indeed with great joy that we mention here that these practices have been described well in the book on 'Evolution of the human soul'. Those methods of meditation are on symbolical

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objects of light and knowledge as that is the highest conceivable object of meditation representing Brahman. By practising such meditations regularly, the aspirant who may follow any faith or religion as regards his Godhood and conceptions can reach the goal of human life. This goal is infinite beatitude. It may be called by any name such as God, Soul, Atman or Brahman as conceived by each religion, but in essence it will be sublime knowledge and supreme beatitude. This infinity which is knowledge and beatitude is our goal. This is what we call Brahman.



CHAPTER VII

UNIVERSAL PRINCIPLES FOR A UNIVERSAL RELIGION.

We have given short descriptions of different religions and at last given the sum and substance of different practices of meditations. The goal in view for different practices also are different indeed. The highest goal is attaining Brahman. Meditation on cosmic consciousness or a plane of cosmic light is to lead the human soul to cosmic state of consciousness or Saguna Brahman. There are meditations of the light of knowledge and joy within the cave of the heart or on the head of the aspirant as stated above and those meditations are said to be still higher. The result of those meditations, if that light of joy can be made all-pervasive, is that the ego-consciousness of the aspirant will disappear into that divine light. The experience is certainly beyond time, space and causation. One forgets the feeling of 'I' ness and he will have no idea of anything of this universe during that meditation. He attains the state of sublime knowledge and supreme joy then and that state is called Brahman.

There is a point to be considered before dealing with universal principles of religious faiths.

and that consideration is about the state of Vaikunta or Brahmaloaka of the Hindus. Brahmaloaka is a state of consciousness of extreme divine joy where the soul of man can enjoy eternal beatitude. He can see his God in the form he has conceived, if he is inclined to do so. That means that he can have realization, association and communion with his God in that state, if he was engaged in such practices before. If he was ending his meditation after melting away the form of God into the glory and luminosity of the light of knowledge in the middle of which he was seeing the form of his God while meditating, the aspirant after leaving this body will go to that divine state of consciousness. After reaching the state of Vaikunta (plane of God-consciousness) he may have the experience of the personal God of his conception with form, and have the impersonal Godhood which is God-consciousness full of joy divine, realized at his will. The state in Vaikunta is surcharged with the vibrations of divine bliss and light of knowledge. In olden days sages thought that that state of impersonal Godhood is what is called Brahman. But later on, the conception evolved into a higher state and they found out that the plane of existence of Brahman is not Brahmaloaka. They concluded that the state beyond Brahmaloaka which is called Vidyunmandala (plane of cosmic consciousness) is the real state of Brahman.

In course of time, that conception about Brahman also expanded and they concluded that the substratum of everything is Brahman which is inconceivable divinity and sublime knowledge. Thanthric system of philosophy describes this state of Brahman in a very clear manner. They say that the highest Brahman is the basic principle and it is the Satha or existence. This existence is eternity or Truth and this is really Brahman. "Om Tat Sath" is a Vedic expression meaning Brahman is Truth or eternal existence. That Brahman became vibrant by its own will. Vibration brings up light divine and that light is really knowledge divine and bliss absolute. This second stage of the basic principle is called Saguna Brahman or Mother Divine. Vedantha also agrees that there is Saguna Brahman below the highest state which is the basis of all these universes of relative existence. According to Hindus, it is from this cosmic state of consciousness or Saguna Brahman that all other Gods and the plane of Vaikunta are manifested. We have treated this vibrant state of Brahman in two stages as originating state of vibration called Para Sakthi and developed stage called Chit Sakthi. In the state of Vaikunta which is a plane of God-consciousness, there is joy divine and light of knowledge ever radiating.

This is the state where Gods of all religions and different sects are existing in eternity.

On the whole we have seen that there is a principle called Brahman or God as the basis of all these visible and invisible universes. This basic principle is the substratum and the support of this universe. It is needless to say that the goal of all human souls is this same principle. This principle may be called by different names either as God, Allah, Sakthi, or Brahman, but that does not mean that they are different entities. All these names denote only one and the same principle although different religions conceive of it in their own ways. All souls are originated from this principle either as parts and parcels or as divinities through the will of the same God. The goal indeed is the same principle and the path leading to that state is communion with God or meditation. As we are originated from God and supported by Him always, it is our birth right and duty to strive hard to reach the state of God which is our goal. That God is a personality to some, cosmic state of consciousness to some others and the basic principle of sublime glory to many others. These are the tenets of Hindus in general.

We have stated that all other religions except Buddhism accept a God in Heaven and a soul in man. Buddhists also believe in the transmigration

of the human being. They consider that there is some kind of a consciousness in man and that consciousness will pass through various births, and at last evolve into a state called Nirvana, where nothing exists. They too have a system of practice to bring out this evolution of the consciousness. All religions accept a course of external observances as a help for inner communion with divinity. They may differ in details. Communion with the sublime principle is the highest practice that will lead us to our goal. Thus we can reach some conclusions and sculp out certain universal principles for a universal religion. They are:— (1) There is a principle or power called God, Allah or Brahman, as the supreme head or the basis of all these universes; (2) Similarly there is a soul in man as a part and parcel of or a divinity manifested from that God; (3) This universe and all that is in it are having their existence in that principle; (4) This universe and all that we see here are evanescent and full of misery; (5) To get rid of this misery, the only way is to go beyond this universe; (6) It is our mind that is creating bondage and slavery to this evanescent existence which is full of misery; (7) By conquering this mind and having absolute communion with God or the basic principle we can get rid of all miseries of all kinds; (8) Religious practices must be beneficial for such an attainment of beatitude.

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We have now enunciated the universal principles acceptable to all. These principles can be put into practice in our lives without much difficulty. In our age a wonderful personality lived and preached these tenets by way of his own life. Sri Ramakrishna lived in India in the nineteenth century. He was an ordinary villager, an illiterate Barhmin of Bengal. He lived in a temple in Calcutta and practised wonderful Sadhanas, the like of which this world has never heard of. He attained Nirvikalpa Samadhi which is the highest stage of spiritual practices according to Hindu scriptures and then began practising other religions also as we see from His life history. He experienced the Truth by going through different practices prescribed by other religions and at last declared that all religions are paths to the same goal which is God or Brahman. It is His life that made a renaissance bringing harmony between all religions of this world. Being a Hindu, He found no difficulty in practising other religions also. He proclaimed that by following any of these religions one can reach the goal of human life which is God, Allah or Brahman. It is this wonderful personality that lived a universal religion and found out that it is possible to have such an adjustment in the field of religion. There will be no quarrels between sects and religions if such tenets are accepted.

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After all, man wants to enjoy divinity and a glorious state of consciousness by following certain religious practices and that is gained by following the tenets of a universal religion as stated above. Sri Ramakrishna paved the way for such an attainment by putting these tenets into practice. The great Swami Vivekananda declared before this world that such a universal religion is what is wanted to solve the diverse problems of this world. Who knows if a great personality will appear in this world to establish such a universal religion in future! Sri Ramakrishna declared that He will incarnate again in two or three hundred years. It may be to fulfil the mission with which He appeared before. It is clear that the human society can have sublime beatitude by following a universal faith in God who is the ultimate principle and absolute existence. We have chalked out certain practices also for such a faith.



CHAPTER VIII

CONCLUSION.

Now we have brought out the main tenets for a universal religion based on common principles of ethics. There is a God or principle or Truth existing and that is the basis on which all powers, knowledge and other factors are existing. That principle is called as God, Lord or Brahman. The same principle is the source of human soul and it itself became the soul as described above. It is our ignorance that makes us identified with an evanescent and petty ego manifested in this perishable body. If we can get over this body-consciousness or the 'I' consciousness superimposed on the body, we will be in the consciousness of our Atman which is absolute joy divine and the essence of knowledge. This life is unsteady and often filled with misery. All human beings want to be free from miseries of all kinds. If that state is to be achieved it is essential to know the real nature of man which is beyond all these evanescent universes. Man is not made of five kinds of elements i. e., sky, air, fire, water and earth. In essence he is the highest principle called Brahman or Atman. He is having identification with his corporeal, astral or causal bodies in different planes and also with external objects due to his ignorance and the result is miseries of all kinds.

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If this identification is given up and if we know that the soul of man is a part of the highest principle, the result is the attainment of eternal beatitude. This is the teaching of Vedantha. This Vedanthic knowledge alone will pave the way for a religious renaissance as we mentioned above.

We know that most of the religions believe that God exists in Heaven. Hindus also conceive of God as existing in Vaikunta. That plane of Vaikunta is considered to be above all other planes of existence. Planes within the spheres of earth and moon are mere mental planes where individual souls will have astral bodies also. But in the plane of earth there will be corporeal bodies over these astral bodies. Astral body is made of finer elements and it contains mind, intellect, ego-consciousness, individual soul, five sense organs and five kinds of vital forces. This astral body is said to be moving about in different planes of existence according to one's own actions on this plane of earth. Some divine souls may have divine actions of higher order. If they are fit to be in the sphere of moon, they will remain there and enjoy the fruits of their Karmas in astral bodies and if they are more divine they may go to the sphere of the sun after annihilating their minds, with a body made of intelligence and enjoy the rewards for their Karmas there. There are three

planes of existence in the sphere of the sun and the highest among them is Brahmaloka (plane of God-consciousness). In that plane the soul of man can experience his God with or without forms. In olden days, sages thought that this state of impersonal God-hood is the highest and they considered that plane as eternal. We know that their conception evolved later on and they found out that the highest destination of a human soul is Brahman which is much beyond the state of Brahmaloka. These are the main tenets of Hinduism. The followers of other religions conceive of a Heaven which is in fact this Brahmaloka of Hindus. It is noteworthy in this connection that the state beyond this Brahmaloka is the state of cosmic consciousness and beyond that is Brahman, the Absolute.

We will describe the state of the individual soul while it is in Brahmaloka. We can understand our wakeful state with full knowledge of the external universes. We can also understand our dream state with no external consciousness. While in a human body, the individual soul or consciousness is centered in the heart of that man and yet he is free of body-consciousness during dream and deep sleep. Similarly in different states of meditation and Samadhi the aspirant will have no body-consciousness at all. We know

that we have a vague consciousness of having a very light body during our dream state and that kind of body is said to be astral body of man. Mind works awakened in the state where astral body exists. There is another state beyond that where the intellect alone works without body-consciousness and that is the state of deep meditation or Samadhi of lower order. In deep sleep we do not have body-consciousness, but there will be no intellect also working. The state of the soul while in Vaikunta (plane of God-consciousness) is similar to the state of deep meditation as the individual soul will have his intellect working in that state. Although there will be no astral body, there will be the consciousness of body made of the light of knowledge in that state. That body made of the light of knowledge will enjoy supreme bliss in the presence of God there. Personal Gods also will have bodies made of consciousness in Vaikunta for the sake of those who conceive God with a form. This is the state of Heaven or Vaikunta as conceived by men of all religions.

There is a conception according to Advaita Vedantha that the soul of man is Brahman itself. After realizing the goal of human life by passing through practices of the path of knowledge, that great soul declares that all that we see are

Brahman. "I am Brahman" is the declaration of every realized soul. In the state of Samadhi in which they experience that all that we see are Brahman, there will be the experience of joy divine. That state is the state of cosmic consciousness full of vibrations of light, knowledge and bliss. The aspirant experiences this cosmic state of knowledge and bliss and as such there is the existence of 'I' consciousness in him. It is something like deep sleep when there is a vague consciousness of joy but one will have no knowledge of enlightenment in the state of deep sleep. This want of knowledge or enlightenment is the difference between deep sleep from the state of Samadhi. In the highest Nirvikalpa state (state beyond all vibrations) there will be no experience of any kind except sublime intelligence and supreme beatitude. When he comes out of such an experience, he will be a divine being while one who gets up from deep sleep will be the same old man. This experience of a sage in Samadhi is really of the Cosmic Being and the cosmic state of consciousness. But the 'I' consciousness is existing in that state as the aspirant is having experience of divine bliss. This cosmic state of consciousness is what we call Saguna Brahman or Chit Sakthi. This state is beyond the state of Brahmaloaka.

In olden days sages thought that the impersonal God-hood of Brahmaloaka called Adinaraiana is the highest principle. Later on this conception evolved into a state of Advaita (non-duality). This state of Advaita is the union of two entities. They are 1) the basic principle or the Spirit Divine and 2) the universal Prana or power divine, and both these principles exist in a state of union. Saktheyas call this union as Siva-Sakthi union. This state of union is what they called Advaita state. We have seen that there is the existence of 'I' consciousness in that state. There is another state of experience as Brahman exists. This is certainly a higher state as there is no 'I' consciousness. As there is no 'I' consciousness there is no experience of any kind in that state. This state is of Parama Siva or Para Sakthi or Spirit Divine. Beyond that state, there exists Truth eternal as the basis of everything. That is what we call Brahman, the absolute. That Brahman can be attained in Nirvikalpa Samadhi only. That Brahman is our goal. This state of Brahman is the highest evolution of the impersonal Godhood of Hindu conception.

Now we know that Brahmaloaka is the highest in elemental planes of existence in order, and as such it cannot be all-pervading. The state of cosmic consciousness is all-pervading in a way, as

that state is penetrating in and through all these elemental spheres of existence as well. It is just like ether pervading through all elemental states. Those souls residing in that state will have the consciousness of the cosmic state of joy and knowledge but will be having no other consciousness of diversities. Those souls who reside in the lower plane of Vaikunta will have ego consciousness and also the consciousness of diversity around, as they see their God and other individual souls who are devoted to that God. Individual souls residing in one plane will have no knowledge about any other plane of existence. All these planes exist one over the other in order of superiority in a wonderful state of infinity in the fourth dimension. It is therefore clear that these planes are not all-pervading. We know that there are three kinds of bodies for a human being. They are corporeal, astral and causal bodies. They exist one within the other. We see the sky around us and we know that there are various stages of ethereous existence and various wave currents within this external plane of sky. Likewise there are infinite possibilities of having infinite number of planes of existence in this infinity. There is a fourth dimension beyond our conception and that conception is in a way expressive of this lofty height. Brahman the Absolute is the highest in order, but it is all pervading both within

and without everything. The soul reaching that state will know nothing as it becomes one, with Brahman. There is no experience of joy, or, knowledge or ego-consciousness or Brahmanhood, in this absolute state. Attaining this state, is Kaivalya or Nirvana. We have to consider again as to how this highest state is attained from this state of wakefulness. One who remains in a corporeal body alone will have wakeful state as he is having all his senses, mind, intellect and consciousness at work. When in deep meditation, the aspirant forgets his body and senses and concentrates on the object of meditation, he is in the state of mental plane. Those who are capable of doing this practice will have such experiences at the last moment of their lives and such souls will attain higher states in the plane of existence within the sphere of the moon. Aspirants who can concentrate well on the object of meditation without any flickering vibrations in the mind will have their minds disappearing into their intellect. Such souls will exist in the planes within the sphere of the sun after leaving the corporeal body. They will go to any of the planes in that sphere according to their merit. Meditation on the state of cosmic consciousness is very difficult. It is the grace of God All-mighty that will make the intellect merge into consciousness and lift and expand that consciousness into cosmic state. In that

state there will be no existence of the individual mind or intellect, but the ego consciousness will alone exist. In that state, the individual soul will be experiencing Saguna Brahman. Beyond that is the highest realization of absolute Brahman. That Brahman is attainable through the practice of the highest meditation as we have described above.

This is in short the purpose of all religious practices. Attainment of the highest goal is the purpose of all our efforts in this field of religion. Those who achieve the highest end will reach the highest principle which is sublime intelligence and supreme bliss. Others will reach those states below that according to their merit. The highest unity in all these diversities is Brahman the absolute. That is the abode of eternal bliss. We have sculpted out certain universal principles for a universal religion as stated in the preceeding chapter. Different practices leading to different states of divine existence and also to the highest goal have been described above. Basing on these scientific descriptions, if one can understand one's own religion and religious practices, he will be having a kind of broadness in religious views and a state of mind that can tolerate different faiths and religions. Universal principles of a universal religion have been dealt with, so that the reader

can understand what is the real goal and what are the methods of practices. Basing on these principles, one can adjust his practices and try to attain the highest goal as described above. He may follow the tenets of his own religion, but he may accept these universal principles as the basis. Universal brotherhood based on the Fatherhood of God may be the reward in doing this kind of adjustment. There will be a growth towards the establishment of a universal religion and religious toleration. There will be a possibility to bring up a faith among the well-educated class of people to worship the highest principle or Truth and to have a unity in the methods of spiritual practices. Let the Spirit that is called God, Truth or Brahman be our goal. Let us march on towards that goal through this universal religious renaissance. With this aim in view we place this publication before the Lord in the form of human society.